EDUCATION AND RELIGION.

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EDUCATION AND RELIGION:

THEIR MUTUAL CONNECTION

AND RELATIVE BEARINGS;

WITH

The Way Out of the Religious Difficulty.

"Two of the most important, and therefore two of the most difficult questions, which at the present time occupy the thoughtful mind of England, are those of Religion and Education. On the right settlement of these, and the consequences which will necessarily follow such a settlement, depends the future well-being of the people of this country."—(J. A. LANGFORD: *Religion and Education in Relation to the People.*)

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PREFACE.

MUCH injury has been done both to Education and Religion by the attempts that have been made, more particularly of late, to set the one against the other; as if the interests of the two were diverse, in place of being identical; as if they were opposing and hostile, instead of allied and friendly powers.[1] Thus, there are many who seek to disparage or slight education, with the view thereby of exalting religion; and there are not a few who seem to regard education as the one thing needful for the perfection of humanity, and so deny to religion its proper place and work.[2]

These mistaken ideas can only be owing to the want of a clear understanding of the true nature and office of the one or of the other. Did the Christian see in education one of the chief means for the improvement of the race, and for building it up in the faith, he would be slow to deny anything that can be said in its favour, or to oppose any step that may be taken for its advancement; and, on the other hand, did the most sanguine friends of education recognize in religion the highest and most effectual means for the perfecting of humanity, they would doubtless be willing to concede to it a chief place in their schemes.

[1] "The two great forces of the world—religion and education—are arrayed against each other, instead of working in unison, to the mutual injury of both, and to the retarding of the perfection of humanity."—(J. A. LANGFORD: *Religion and Education.*)

[2] "Culture, with its eye fixed on man's perfection, has been busy with the means that tend towards this,—that is, appropriating the large results which human effort, thought, and experience have gathered from past centuries. Religion, on the other hand, starting not from the view of man's perfection, but of God's existence . . . . has been entirely absorbed in the results that flow out of this relation. . . . And thus each, self-enwrapt, has taken little account of its neighbour."—(Prof. SHAIRP: *Religion and Culture.*)

Man is a religious as well as a moral and intellectual being. Alike in his savage as in his civilized state, the heart of man naturally craves for some object of worship —some being or beings to whom he may pay divine honours, and who may be invested with the highest attributes for his admiration and imitation. This part of his nature, like every other, requires to be educated, in order that he may worship aright, admire and imitate that Being in whom all perfection dwells. Further, this religious part of man's nature is the highest of all its parts, and serves to sustain and direct the others; and hence, when this is neglected all the others are deprived of their chief support, and of their only sure guide. On the other hand, religion is not a mere doctrine or a belief; it is a life and a conduct for which an education is necessary. The holiness of life which Scripture enjoins, and in which religion properly consists, can only be fully attained through education and practice, for it is by the practice of virtue that men are made virtuous.[1] Besides this, religion is necessarily connected with all that tends to ameliorate, improve, and elevate humanity, with all that adds to the happiness or increases the comforts of the race. True happiness and true religion are not distinct, but one and the same. Man's true happiness is centred in the perfection of his being, and this is the great object both of religion and education.

Religion and education are thus not distinct and separate, but are intimately connected the one with the other. Each is necessary to the fulness and completeness of the other— religion as a branch of education; education as a part of religion. Whatever impedes or retards the progress of the one, is detrimental to the interests of the other; and, on the other hand, whatever furthers the cause of the one is for the advantage of the other.

But while thus maintaining the closest and most intimate connection to subsist between religion and education, we are of the opinion of those who believe that religious

[1] "We are made virtuous, not by the possession of the faculty which judges of virtuous action, or of the emotions which echo its decisions, but by the possession of the virtuous actions themselves."—(Dr. M'Cosh.)

instruction should form no part of the business of the ordinary day-school. We regard parents as those on whom, primarily and properly, devolves the duty of imparting religious instruction and training to their children. While they may, and indeed, in general, must and ought to delegate the secular education of their children to others, it may well be questioned how far they are at liberty to do so with their religious training. The family relationship is the most important that can exist, and is divinely instituted for the highest of all ends—the rearing of children. In order to do this, parents and children are united together by the strongest of all ties, not generally, but individually; individual parents to individual children, and individual children to individual parents. The parent has been said to be the God of the child, for it is towards him that those feelings and affections are first called out which afterwards find their proper sphere in the worship of God. Love to parents is the stem on which is engrafted love to God, and God himself can assume no dearer or closer relationship to His people than that of Father. He who has bestowed nothing in vain, or for no purpose, could only have intended thereby that parents should be the principal religious instructors of their children; and every possible means should be used of impressing the necessity and importance of this duty upon them.

Failing the parents, and supplemental to them, the duty of the religious education of the young clearly devolves upon the different religious bodies in the country. These are established for the religious instruction and edification of the people, of whom the young form a very important part. Were our Churches and congregations to make it more directly a part of their duty to instruct and educate the young in what pertains to religion, we believe that they would soon have less reason than at present to cry out against the general apathy that prevails on the subject; and that were their people trained as well as taught to be religious, there would be found among them brighter examples of Christian piety, and fewer of those whose conduct but too frequently tends to bring religion into disrepute.

It is one great objection to the present state of things, that it fosters the belief that those with whom the duty of the religious education of the young naturally and properly rests acquit themselves of their responsibility by devolving it upon others. In this way parents are led to believe that they have only to see that their children are at a school where religious instruction is professed to be given; while our Churches and clergy are in too many cases satisfied if the teacher is only of their own particular belief. Can it be otherwise than that both religious and secular education suffer in such circumstances? and would not their separation be of the greatest advantage to both?

But, while we have thus at some length treated of the "Religious difficulty," this is by no means the main or principal object of our book. The religious difficulty may speedily be settled, but the much wider and more important question of the connection between religion and education must continue to call for the attention of mankind for a long time to come. The bearings of education upon religion, the necessity of training and culture in order to the building up of the Christian character, as well as the necessity of religion to all true culture and social progress, must engage the attention of men as long as culture and progress are demands of our nature. With this view we have endeavoured to show the close and intimate connection that ought to subsist between religion and education, and the necessity of the one in order to the fulness and completeness of the other. Part of our object has, therefore, been to remove mistaken ideas, on the one side or the other, that, in our view, interfere with their complete union, as well as to bring out others that tend to their closer alliance. In particular, we have endeavoured to show the erroneousness of any notions with regard to religion that would tend to its being considered as in any way distinct or apart from ordinary life, or to there being anything in it calculated to supersede human exertion or to interfere with the fullest and freest exercise of our powers and faculties. We believe that it is the man who strives most earnestly and exerts himself most manfully in the cause of his own improvement that comes

to be most conscious of his need of Divine aid. Having exerted his strength, he knows exactly its limits, and he feels how hopeless all his efforts are beyond a certain point, outside of which, if true to himself, he can scarcely fail to feel and to recognize the presence of a power different from and higher than his own. Thus it is that almost all great men have been fatalists. Those who have effected most in the world, who have carried the bounds of human knowledge farthest, have had the clearest conviction of a mysterious power, apart from and beyond themselves, that was working in them and through them, and without which they could not have done what they had done. It is not the man who does least, but he that does most, that manifests the greatest faith: it is the man that most earnestly strives to work out his own salvation that is most conscious of his need of a Saviour. Thus we learn by reason what the Scriptures plainly teach—that God's benefits are conferred as the reward of human exertion.

Our thoughts and feelings, unless they are put forth into activities, are worse than useless, because, like noxious weeds, they abstract nourishment from other parts of the system; and the man who frequently indulges in day-dreams of a future life soon becomes unfitted for his proper place in this. Our thoughts, in order to be of value to ourselves or others, must put themselves into action. Thus, we are able to test them so as to bring out their true nature; and from being dreamy, misty, and indefinite, they become clear, distinct, and well defined. Much of the sin and evil and error in the world may be traced to a want of harmony between our thoughts or our intentions and our actions. Men think and purpose and intend much that is good and right, but they fail in the power to carry it out into action. They resolve and re-resolve, and yet their conduct remains the same. The great business of education is to mould and fashion our conduct, and to bring our actions into exact accordance with our wills, so that the body may, in all respects, be a ready, willing, and efficient servant of the mind.

In consequence of the very limited nature of his faculties, man can only take a narrow and one-sided view of things.

He cannot contemplate a number of different objects at once, but, while intently regarding one, the others sink into insignificance or disappear. Thus, many are so taken up with the wonders of revelation that they have no eye for those of nature; they regard faith till works vanish from their sphere of vision; they are entranced with the righteousness of Christ, and become lax in the matter of their own personal righteousness. In like manner, there are many who are so taken up with the beauties of nature, the harmony of its laws, the discoveries of reason, that they entirely lose sight of revelation, of faith, of a Divine Providence. In both cases they fail to see the "higher unity" by which these things are brought together and their apparent discrepancies reconciled. To this may be traced the distaste and jealousy with which many religious persons look upon the study of nature, or the exercise of our natural powers and faculties upon matters of religion. They imagine that by disparaging all human effort they are magnifying the power and wisdom of God; that by taking away all personal righteousness from the believer they are the more highly extolling the imputed righteousness of Christ. Hence, we have things sacred and things profane; we have God's work and man's work; the works of nature and those of Divine Providence. God's presence is regarded as confined to particular times and certain places, which are considered holy, while He is rarely or ever looked for or expected in others. But religion is designed for all times and all places, and is intended to elevate and ennoble every duty and every business of life.

We may, perhaps, appear to some to have dealt too exclusively with the practical part of religion, and not to have taken sufficient account of that which is spiritual; but our purpose was not to treat of religion as a whole, but only in so far as it was connected with education, nor have we taken up education farther than as connected with religion. Hence, while holding up education as the natural and appointed means of bringing men to Christ, we would not be understood as denying that sometimes the Holy Spirit works upon the mind of a man so that, as it were in a moment, his whole thought, feeling, and conduct become changed, and he

now loathes what he formerly loved and shuns what he formerly sought after.[1] But these instances are rare, and are not to be looked for or expected in the ordinary course of things; and even in such cases the defects of education cannot fail to manifest themselves in a variety of ways.[2] It may be that some of the religious views which we have sought to controvert are not so generally held or so much insisted upon now as they once were, but they are still very far from uncommon, and there are many, we believe, who do not profess them in words but yet allow them to influence their conduct very largely in the matter of education.

The Educator ought to be an Optimist. He should believe that the present order and disposition of things is the best possible for man in his present condition, and that everything is, through Divine Providence, working for the final good of mankind. To him the world should appear as a place of education, and everything therein as intended for our instruction or benefit. From a careful study of the past he will draw conclusions with regard to the future, and confidently look forward to the time when the evils that at present afflict humanity will cease from the earth. He should have faith in his pupils[3]; should see in them boundless capacities for good, and strive to develop them. The child is no mere bundle of evil habits and evil principles to be overcome and rooted out, but is a being tender and plastic, capable of

[1] "Here and there an instance occurs, to the delight of the Christian philanthropist, of a person brought up in utter ignorance and barbarian rudeness, and so continuing till late in life, and then at last, after such a length of time, and habit has completed its petrifying effect, suddenly seized upon by a mysterious power, and taken with an alarming and irresistible force out of the dark hold in which the spirit has lain imprisoned and torpid, into the sphere of thought and feeling."—(FOSTER: *Popular Ignorance.*)

[2] But, continues Mr. Foster, "It would be no less than plain miracle or inspiration, a more entire and specific superseding of ordinary laws than that" of which we have just spoken, "if a mind left uncultivated all up through the earlier age, and, perhaps, far on in life, should not come to its new employment on a most important subject with a sadly defective capacity for judgment and discrimination."—(*Popular Ignorance.*)

[3] Dr. Arnold manifested such faith in his pupils that they were wont to say that "it was a shame to tell Arnold a lie: he always believes one." —(Life, by DEAN STANLEY.)

being moulded and fashioned either to good or evil; and none of his powers or faculties are in themselves evil, but only become so when they acquire undue strength and prominence.[1] He should have faith in the means within his power for the accomplishment of his ends, and nothing should appear too great or too difficult to be effected by a proper use of means. He should have unbounded faith in the laws and operations of nature to effect the most unlooked-for results, and learn to trust in her frequently when he cannot trace the course of her operations. He will thus have a high idea of the importance of education and unwavering faith in its power[2]; and will see it to be, as in truth it is, the great means put by God into the hands of man for the improvement and elevation of the race,—man being thus, as it were, raised to the high honour of a co-worker with the Almighty in the restoration and perfection of humanity.[3]

He will draw hope for the future, and encouragement from the fact that the habits formed and the tendencies developed in the parents are communicated by descent to the children. He will mark here a conservative power in nature working

[1] "The passions are not to be rooted up, for they are of nature's planting; but care is to be taken that they grow not to that enormous tallness, as to overtop a man's intellectual stature, and cast a dark shadow over his soul."—(Rev. John Howe.) "Let it be a law that, as every faculty is holy, none must be weakened by itself, but only have its opposing one roused, by which means it is added harmoniously to the whole."—(Richter.)

[2] "What a boundless outlook, that of schools and improvement in school methods and school purposes, which in these ages lie hitherto all superannuated, and to a frightful degree inapplicable."—(T. Carlyle.) "The subject of education, instead of being exhausted, has as yet attracted but little of the attention which it must have before the world can be enlightened and saved."—(Rev. B. Parsons.) We may well apply to education the terms used by Dr. Chalmers in speaking of moral philosophy, that "surely it is not possible to be deluded by an overweening estimate of a theme which reaches upwards to the high authority of heaven, and forward to the destinies of our immortal nature." "Like a river into which as it flows new currents are continually discharging themselves, it must increase till it becomes a wide-spread stream, fertilizing and enriching all countries, and covering the earth as the waters cover the sea."—(Dr. R. Price: *Sermons.*)

[3] "Remember in your endeavours to enlighten and reform mankind, that you are co-operating with Providence."—(Dr. Richard Price.) "We look at national education as a sacred task, a high and holy work, a mission from God."—(W. J. Fox.)

for him, by which the acquirements and the culture of one generation or of one individual are not lost, but are transmitted to those that come after them. Thus each generation is not only educated and trained by that which preceded it, but has incorporated in its very nature the training and culture of that and many preceding generations. In like manner a man's children are not distinct from, but intimately connected with himself. Physically, morally, and intellectually they partake of his nature; and in them he may be said to live his life over again.[1] Conscious of much that is wrong in his own nature, and feeling the comparatively little success that attends his efforts at self-improvement—having to contend against confirmed habits with, perhaps, enfeebled energies—the thoughtful parent will rejoice to know that by means of right education he has the power of effecting these reformations in his children, where the habits are not confirmed, and where the energies are fresh and vigorous.

In conclusion, the author has only to say that his object has not been so much to present his own opinions as to bring forward those of others whose words may be considered to carry weight. In questions of this kind arguments in general go for little, and the voice of authority is more likely to prevail. Hence he has sought to support his opinions by the wise and thoughtful sayings of great and good men rather than by arguments,—confining himself in the text to the simplest statements, even at the risk sometimes of being misunderstood. In many cases he has left his exact meaning to be gathered from the notes which, beyond supporting or confirming the views advanced in the text, will frequently be found to explain or amplify them, and present them in different lights; thus giving, it is to be hoped,

[1] Prince Albert "observed that it was always said that parents live their lives over again in their children; which," adds her Majesty, "is a very pleasant feeling."—(*The Queen's Diary.*) "When we are decaying and withering away, we shall have the pleasure to see our youth, as it were, renewed, and ourselves flourishing again in our children. The son of Sirach, speaking of the comfort which a good father hath in a well-educated son, 'Though he die (says he), yet he is as though he were not dead, for he hath left one behind him that is like himself.'"—(Tillotson: *Sermons.*)

interest and variety as well as weight and value to the book. At the same time, he would not be understood as accepting all the views that are given in the notes, some of them being intended rather to excite attention and to call forth thought, and, apart from their connection or bearing upon the subject in hand, it is believed that most of them will be found to embody great thoughts in clear and beautiful language. Hence it will be seen that those who confine their attention merely to the text will obtain but a very imperfect idea of the author's purpose and meaning; they will do better who give their attention to the notes; but only they who take the two together and read them in their connection will fully understand his object. In order to facilitate this, an *Analytical Table of Contents* has been placed at the beginning, which the reader will do well to consult in the first place.

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EDUCATION AND RELIGION.

PART I.

THEIR MUTUAL CONNECTION.

"There is a mutual and reciprocal effect upon each other produced by religion and education. And probably education, according to its quality and tendency in any particular case, produces quite as great an influence upon religion as religion, according also to its quality and tendency, does upon education."—(GEORGE HARRIS: *Civilization Considered as a Science.*)

"Humanly speaking, there is nothing in which the comfort of families, the prosperity of nations, the salvation of souls, the interest of the Redeemer and the glory of God is more apparently and intimately concerned (than in the education of children.)"—(Dr. DODDRIDGE: *Sermons.*)

"That religion is designed to improve the nature and faculties of man, in order to the right governing of our actions, to the securing the peace and progress external and internal of individuals and communities, and, lastly, to the rendering us capable of a more perfect state, entitled the Kingdom of God, to which the present life is probationary—this is a truth which all who have truth only in view will receive on its own evidence."—(S. T. COLERIDGE.)

THE object of education[1] is to fit and prepare the young for the right performance of the duties that are to devolve upon them in after life;[2] that of religion[3] is to render man

[1] "The true idea of education is contained in the word itself, which signifies the art of drawing out or educing; and being applied in a general sense to man, must signify the drawing forth or bringing out those powers which are implanted in him by the hand of his Maker. . . . It aims to do for man that which the agriculturist does for the fruits of the earth, and the gardener for the more choice and beautiful productions thereof: what the forester does for the trees of the forest, and the tamer and breaker-in of animals does for the several kinds of wild creatures; this same office in a higher kind, according to the higher dignity of the subject, doth education purpose to do for the offspring of man."—(EDWARD IRVING.)

[2] "Education, in the most extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives."—(Dr. PALEY.) "I call a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war."—(JOHN MILTON.) "The end of all education ought to be to prepare persons for those duties and those situations in life they are called upon to fulfil."—(Dean DAWES.) "Its object is to qualify them for entering with advantage into the greater school where the whole life is to be spent."—(JOHN FOSTER.) "Education is the preparing of man for all the relations of life, and the fulfilment of all the duties which he owes to society."—(G. A. LANGFORD.)

[3] "Religion signifies *binding*, and so imports duty; and all duty is

meet for a future and higher state of existence.[1] The one is thus concerned with the things of time, the other with those of eternity;[2] the one is based on the laws of nature,[3] the other is founded on divine revelation;[4]

comprised under these two generals, worship and virtue; worship comprehends all our duties towards God; virtue all those that relate to our neighbour or ourselves."—(*Reason and Religion.*) "Religion consists in the knowledge of God and of ourselves; in virtue and obedience; in a well-grounded peace of mind; and the comfortable hopes of a blessed immortality."—(Dr. ELLIS: *On Divine Things.*) "Religion in a general sense is founded on man's relation and accountableness to his Maker; and it consists in cherishing the sentiments and performing the duties which thence result. . . . Religion with us is the *Christian* religion. It is found in the teachings and example of Jesus Christ."—(H. WARD: *Christian Character.*) Christianity "assigns a true, proper, and complete character or notion of God (complete, I mean, not absolutely, but in respect to our condition and capacity)." It also "faithfully informs us concerning ourselves, concerning our nature, our origin, our end, all our state, past, present, and final; points about which otherwise by no reason, no history, no experience, we could be well resolved or satisfied."—(Dr. ISAAC BARROW.)

[1] The great design of Christianity "is to advance our natures to such a sublime degree of purity and perfection as is requisite to capacitate us for the enjoyment of heavenly bliss."—(Dr. JOHN SCOTT: *Christian Life.*)

[2] "The beginning of life, considered as an education for mature age in the present world, appears plainly at first sight analogous to this our trial for a future one, the former being in our temporal capacity what the latter is in our spiritual capacity."—(Bishop BUTLER: *Analogy.*) "According to the doctrine laid down in the teaching of the inspired apostles, every one's present existence may be said to consist of *two lives.* One belongs to the present world, and one belongs to the future world. One life is occupied with the concerns of time, the other is inseparably mixed up with the concerns of eternity. One life terminates in the grave, and closes in death, but the other is carried on and survives beyond the tomb. It is an immortal life, and cannot die."—(Dean RAMSAY: *The Christian Life.*)

[3] "The law of nature, or, as it may be termed more fitly, the law of reason, comprehendeth all those things which men, by the light of their understanding, evidently know, or at least wise men may know, to be seeming or unseeming, virtuous or vicious, good or evil, for them to do."—(HOOKER: *Ecclesiastical Polity.*) "Law of nature in a moral sense: any part of the universal moral rule which may be discovered by reasoning upon the data presented by observation and experience. The law of nature is a term used to denote the total amount or collection of such discoverable principles."—(Dr. PYE SMITH.)

[4] "Amidst the darkness and uncertainty which hangs over our future condition revelation, by bringing life and immortality to light, affords the only relief."—(Rev. ROBERT HALL.) "True religion derives its pedigree from Heaven; it descends from thence, and tends thither again."—(Rev. J. SMITH.) "We look upon Christianity," says Neander, "not as a power which has sprung up out of the hidden depths of man's nature, but as one which descended from above when Heaven opened itself anew to man's long alienated race; a power which, as both in its origin and its

the one is developed by reason, the other grows by faith.[1]

But while we may thus in theory separate education and religion—the things of this life and those of that which is to come—it cannot be too much borne in mind that there can be no such separation in practice without infinite injury to both.[2] On the contrary, the more close and intimate the

essence it is exalted above all that human nature can create of its own resources, was designed to impart to that nature a new life, and to change it in its inmost principles."—(*Church History.*)

[1] "Reason," says John Locke, "as contradistinguished to faith, I take to be the discovery of the certainty or probability of such propositions or truths which the mind arrives at by deduction made from such ideas as it has got by the use of its natural faculties. . . . Faith, on the other side, is the assent to any proposition not thus made out by the deductions of reason, but upon the credit of the proposer, as coming from God in some extraordinary way of communication. This we call 'revelation.'" "Reason implies a progress from one degree of knowledge to another by consequences drawn from the first to the second; but faith assents to things upon the account of superior authority, that reveals them and commands us to believe them."—(Dr. Bates: *Spiritual Perfection.*) "As whatever we come to the knowledge of by the use of our faculties is properly matter of reason, so what is above their discovery is above reason, and, consequently, when revealed to us are matters of faith."—(Ellis: *On Divine Things.*) "The root of the divine life is faith."—(Scougal: *Life of God.*) "It gives evidence and substance to things not seen, and realizes the great truths of the gospel, so as that they become abiding and living principles of support and direction while we are passing through this wilderness."—(Rev. John Newton: *Letters.*)

[2] "Often it has happened that culture has taken account of all man's capacities but the highest, and so has become Godless; and, on the other hand, often has sincere religion thought it was honouring things spiritual by depreciating the cultivation of the lower, but yet essential, capacities of man, and so has narrowed itself and cut itself off from reality."—(Prof. Shairp: *Culture and Religion.*) "Religion and learning are so far from being inconsistent, that they mutually help to improve and advance each other. . . . A religious course of life not only keeps the faculties clear and fit for use, but also greatly heightens and improves them;" while learning "helps at once to give a right direction to religion, and to temper and allay its most violent fervours." It "points out to us the true objects of worship, ... teaches us the best manner of performing this worship, prevents us from applying ourselves to mistaken duties, and checks our flights in those that are real and necessary. . . . Knowledge and godliness thus united make religion what it ought to be, a reasonable service; a work of the head and understanding as well as of the heart and the affections.—(Dr. Thos. Fothergill: *Religion and Learning.*) Religion and learning "look with a favourable aspect upon each other, are fitted for an intimate association together, and by their union tend to support one another. . . . None but enemies to both can wish to have them divorced; though disjoined in fact they often are. . . . As religion adds dignity to learning, so does this, in its turn, afford service to the cause of the other."—(Rev. Archd. Bruce: *Theological Lectures.*)

connection that is maintained between the two, the greater their mutual advantage.[1] For though education has its attention more immediately fixed upon the duties and requirements of this life, yet it can only see these in their true light or estimate them at their proper value by viewing them in relation to the great future;[2] while religion, on the

"Knowledge is a necessary foundation of faith and holiness, and where ignorance reigns in the mind there is confusion in the heart and life"—(Boston: *Body of Divinity.*)

[1] "Culture, if thoroughly and consistently carried out, must lead on to religion, that is, to the cultivation of the spiritual and heavenward capacities of our nature. And religion, if truthful and wise, must expand into culture, must urge men who are under its power to make the most of all their capacities, not only for the worth of those capacities in themselves, but because they are gifts of God, and given for this purpose that we may carefully cultivate them."—(Prof. Shairp.) "Religion in its truest signification is education, that is, the art of forming and perfecting man; and education may be described as religion applied to human nature to develop and perfect it."—(M. A. Julien.) "Religion is itself an education. . . . The religious man becomes of necessity a thinker and reader. He is a logician and philosopher in his way; for he becomes a theologian, and learns to follow trains of reasoning as well as to indulge the impulses of piety. . . . He is the student of a book which is adapted to expand and elevate the mind, to fill it with great thoughts, to inspire it with noble purposes, to exercise the imagination, to strengthen the judgment, and to teach the true philosophy of life."—(Rev. T. Binney: *Both Worlds.*) It is "strenuously asserted by Dr. Campbell," says Chalmers, "that worth and simplicitly of heart give a mighty aid even to the investigation of speculative truth—that they infuse as it were a clearer element into the region of our intellectual faculties—and that there is a power in moral candour which not only gives more of patience to our researches, but even more of penetration to our discernment."—(*Moral Philosophy.*) "Religion and morality do more than exalt the imagination of a peasant. They elevate the whole cast of his intellect. They familiarize him to abstractions which are altogether akin with the abstractions of philosophy. The man who has become a Christian can on that very account look with a more philosophic eye than before over the amplitudes of nature; and, accustomed as he now is to a generalized survey of human life and its numerous concerns, he can the more readily be made to apprehend the reigning principle which assimilates the facts and the phenomena in any one department of investigation that has been offered to him."—(*Ditto.*) "Our object (in education) must be to fit him (*i.e.* the pupil) so far as in us lies for performing all the duties of life, to give him those qualities which shall adorn his youth, strengthen his manhood, and add dignity to his age, above all to prepare him so to pass through things temporal, that he fail not finally to attain the things eternal.—(*Educational Record.*) "As this life is a preparation for eternity, so is education a preparation for this life; and that education alone is valuable which answers both these great primary objects."—(Bishop Short.)

[2] "If death as well as life be the destiny of humanity, for death as well as life should we be educated; and if we believe in immortality, for im

other hand, though inspired and animated by thoughts of the unseen and eternal, cannot lose sight of the concerns of this life, which is indeed the preparation for it;[1] for it is upon our conduct here that our happiness hereafter of necessity depends.[2]

mortality as well as for earth should man be trained."—(W. J. Fox.) "In training up your children make your arrangements for them in this world in view of the next. Let eternity be kept in sight. In all your plans for them, contemplate not only their temporal but their everlasting interests."—(*Parental Care.*) "We have a thorough belief that the great secret of training lies in the always regarding the child as immortal. The moment that this is kept out of sight we scheme and arrange as though the child had to live only upon earth, and then our plans, not being commensurate with the vastness of their object, will necessarily be inadequate to the securing of its good."—(Rev. H. Melville: *Sermons.*) "Happy is the man who has been led to believe that he acts his part in the world always under the observation of the divine author of his being, who, in a future state of existence, will reward those who do right in the present. Such belief to the person who holds it clothes all around in brightness; it enhances every enjoyment in life, and alleviates any suffering that may befall. By so believing, a person is made better in all the relations of society—a better parent, friend, servant, subject, neighbour, &c.; in no one respect can he be made worse."—(Dr. Neil Arnott.)

[1] "This life is the time of our preparation for our future state. Our souls will continue for ever what we make them in this world. Such a temper and disposition of mind as a man carries with him out of this life he shall retain with him in the next."—(Archbishop Tillotson: *Sermons.*) "The stones which are appointed for that glorious temple above are hewn and polished and prepared for it here, as the stones were wrought and prepared in the mountains for building the temple at Jerusalem."—(Archbishop Leighton: *Sermons.*) "Besides the having a right to heaven, it is necessary to our enjoying it that we should be antecedently disposed and qualified for it" by "the practice of those heavenly virtues, in the perfection whereof the happiness of heaven consists."—(Dr. Scott: *Christian Life.*) "All the objective glory in heaven would not, in our beholding and enjoyment of it, if it were possible, make us blessed and happy, if our own natures were not made perfect."—(Dr. Owen.) "What is perfected hereafter must be begun here."—Dr. Whichcote.) "What we expect shall be one day perfect, we must labour, may be, in the meantime always growing."—(John Howe.) "No soul of man hath any more of heaven, nor ever shall have, than he hath of God, and of his pure, placable, patient, benign, and gracious nature."—(Shaw: *Immanuel.*)

[2] "God has given to man a short time here upon earth, and yet upon that short time eternity depends."—(Jeremy Taylor.) "We are at present in a state of discipline for eternity. . . . And it is by acting virtuously in every circumstance of this state, that we can be improved in holiness, and become fit for heaven."—(Dr. A. Gerard: *Sermons.*) "Every action that we do in this life will have a good or bad influence upon our everlasting condition, and the consequences of it will extend themselves to eternity."—(Archbp. Tillotson: *Sermons.*) "The moral quality of conduct, as it serves both to ascertain and to form the character,

It is religion, then, that gives to education its proper direction, that imparts to it its highest motives.[1] It is this that sets the various objects of pursuit or desire in their true light,—that enjoins the search after truth and the practice of virtue by higher considerations than mere reason or philosophy could supply.[2] If we look at even the highest

has consequences in a future world so certain and infallible, that it is represented in scripture as seed no part of which is lost; 'for whatsoever a man soweth that shall he also reap.'"—(Robert Hall.)

[1] "If their children were creatures of time, and designed only for the enjoyment of this life, it were reasonable that they should be wholly educated according to its maxims. But seeing they are born to the hopes of a better world, it is but just that their education should be suitable thereto; that is, that they should be trained up in the knowledge and practice of those things which qualify us for the enjoyments and employs of the future happy state."—(George Monro: *Christian Education.*) "The Christian religion affords men the most perfect instructions possible in the ways of virtue; and arguments infinitely strong to enforce the practice of it."—(Dr. S. Clarke: *Sermons.*) "It builds our duty upon most solid grounds, presses it with most valid inducements, draws it from the best principles, and driveth it to the best ends. No philosophy can, in any measure, represent virtue so truly estimable and eligible; can assign so evident and cogent reason why we should embrace and strictly adhere to it; none can so well discover or describe the excellent fruits that grow upon it as doth this philosophy of ours, as the ancient fathers are wont to call it."—(Dr. Isaac Barrow.) "Persons devoted to piety are on divers accounts most likely to make a notable progress in knowledge. Their minds are generally tractible and docile, and prepossessed in favour of truth. Their motives to study likewise are stronger; for besides the common ones of amusement, curiosity, emulation, and the like, a good man is sensible that he is not sent into the world for nothing; he knows that *he hath a work to work*, and, therefore, whatever it be he applies himself to it in earnest."—(Dr. Fothergill; *Religion and Learning.*) "A hearty faith in the future world multiplies the reasons and motives for living a good life in this world."—(Rev. R. W. Dale.)

[2] It is "a peculiar excellence of our religion that it prescribes an accurate rule of life, most agreeable to reason and to our nature, most conducive to our welfare and content, tending to procure each man's private good, and to promote the public benefit of all."—(Dr. Isaac Barrow: *Sermons.*) Religion "enables a man to propose to himself the *best end;* namely, the glory of God, and his own assimilation to God."—(Rev. J. Smith: *Discourses.*) "That the convictions of religion form the great foundation of moral conduct, that piety in itself is fitted to exalt the human mind to its greatest degree of virtuous perfection, are truths which every one acknowledges, and which the experience of mankind sufficiently proves."—(Rev. A. Alison: *Sermons.*) "As, indeed, there is nothing of real importance in the moral or intellectual business of human life, the source of which does not lie in a profound and more or less conscious relation of man and his concerns to God and divine things, it is impossible to conceive a nation worthy of the name or entitled to be called in any sense great, whose political existence is not constantly elevated and guided by religious ideas."—(Prof. Ranke: *History of Re-*

efforts of the greatest minds of classical antiquity, men whose works are read and studied with admiration even in the present day, we find when they come to deal with those questions that are of the deepest interest to man—as the existence and character of God, the immortality of the soul, the origin of evil, the nature of true virtue, the right and the expedient—that they come miserably far short of the principles of morality and religion as revealed to us in Scripture.[1] Even when in some few instances, as by a species of divine inspiration, we find them soaring far above the confines of reason, they are unable to give an account of the faith that is in them, and they failed to carry conviction to the minds of those among whom they lived.[2]

formation.) "I believe you will find in all histories . . . . that no nation that did not contemplate this wonderful universe with an awe-stricken and reverential feeling that there was a great unknown, omnipotent and all-wise and all-virtuous Being superintending all men,—all men in it and all interests in it—no nation ever came to very much, nor did any man either, who forgot that."—(T. CARLYLE.)

[1] "The most exalted capacities, that soared as far as reason could lead them without any superior assistance, always found themselves entangled in extricable difficulties." (ELLIS: *On Divine Things.*) "The better sort of them . . . . discoursed yet with much uncertainty and doubtfulness concerning things of the highest and most universal importance—the providence of God in governing the world, the immortality of the soul, and a future judgment."—(Dr. S. CLARKE: *Sermons.*) "Our modern civilization—what it is as compared with the partial refinements of the ancient world—is in a word the consequence of that gospel which has given to the individual man his conscience towards God, his hope of immortality, and his sense of responsibility towards the unseen judge and the future tribunal."—(ISAAC TAYLOR.) "In the Bible alone we learn the real character of the Supreme Being; His holiness, justice, mercy, and truth; the moral condition of man, considered in his relation to Him, is clearly pointed out; the doom of impenitent transgressors denounced; and the method of obtaining mercy through the interposition of a divine mediator plainly revealed."—(ROBERT HALL.)

[2] "Endowed with a religious principle, men feel themselves constrained by the highest wants of their nature to seek after God; and yet when left to their own unaided efforts, it has ever been only as one who gropes in the dark, and at a peradventure that they have pursued their search. In a few rare instances the object of search seems to be touched—not seen as in the clear light of day, or as by an illuminating torch,—but imperfectly discerned by the dullest of the senses. To a few of the higher and purer spirits, men of calm and serene thought and purged vision, there came like angels' visits, ever and anon, brief and transient glimpses through the gloom, revelations of the hidden mystery, just and true thoughts of the Infinite."—(Dr. W. L. ALEXANDER: *St. Paul at Athens.*) "How true soever it be (as most true and certain it is) that the principles of true religion are perfectly agreeable to nature and reason, and may

Education, on the other hand, is necessary to religion, in order to the forming and building up of the Christian character.[1] Religion is a work as well as a faith, an art as well as a science,[2]—and while as a faith it imparts to us a knowledge of things not seen, as a science, reveals to us the highest principles and rules of conduct; yet the great object and design of these is to stimulate us to a right and virtuous course of action, to lead us to the attainment of a holy life.[3]

even demonstrably be deduced from thence by irresistible arguments; yet so it was that few or none of these most learned philosophers, either themselves saw and traced this light of reason and truth, or dared to discover and recommend it to others."—(Dr. S. CLARKE: *Sermons.*) "We assert on the one hand that from every mind there are reflected the living lineaments of the true God; and yet, on the other, that unaided reason has failed to develop them, except in a partial way."—(Dr. M'COSH.) Plato himself confesses "that to discover the Master and Father of the universe is difficult," and adds "that when discovered, it is impossible to speak of Him to all." "I believe that the unassisted efforts of man's reason have not established the existence and attributes of Deity on so sure a basis as the Deist imagines."—(ARTHUR H. HALLAM.)

[1] As absurd would it be for us to flatter ourselves with a hope "that God would feed our children by a miracle while we kept them destitute of all necessary food," as that they "will be taught of God and regenerated by the influence of His grace if we neglect that prudent and religious care in their education which Solomon urges in the words of my text, 'Train up a child in the way he should go, and when he is old he will not depart from it.'"—(Dr. DODDRIDGE: *Sermons.*) "Underlying all Christian nurture we have this unchanging principle, that if we 'Train up a child in the way he should go, when he is old he will not depart from it.'"—(RALEIGH: *Christianity and Progress.*)

[2] "Religion may be viewed in two aspects. It is a science and it is an art; in other words a system of doctrines to be believed and a system of duties to be done."—(Dr. CAIRD: *Religion in Common Life.*) "Were I to define *Divinity*, I should rather call it a *Divine Life* than a *Divine Science* . . . . He who is most *practical* in divine things has the purest and most perfect knowledge of them."—(Rev. J. SMITH: *Discourses.*)

[3] "It is not profound speculation but a holy life that makes a man righteous and good, and dear to God."—('A KEMPIS.) "It is utterly impossible that any speculation, opinion, profession, enjoyment, ornament, performance, or any other thing but the transformation of the mind into the very image and nature of God should ever be able to perfect our souls, or commend us unto God."—(SHAW: *Immanuel.*) "Every man is a real believer to the extent to which he is a real doer."—(PAXTON HOOD.) "No profession of religion whatsoever is of any advantage farther than it influences men by its obligations and by its motives to the practice of righteousness and true virtue."—(Dr. S. CLARKE: *Sermons.*) "Assuredly in the approaching day of universal judgment it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived."—('A KEMPIS.) "The great design of God in His saving mercies is to transform us into the image of His unspotted holiness. We are elected to be holy, redeemed to be holy,

Education, then, comes to show how Christian faith and principles are to be brought to mould and animate the daily life, how religious thoughts and feelings are to be carried out into practice.[1] The Christian ought ever to bear in mind that though it is his duty to cultivate and cherish religious feelings and emotions, these are only means to an end, and that the great end and design of these as of every other kind of feeling or emotion is to incite to action.[2]

called to be holy, and at last we shall be received into heaven and made glorious in holiness, without spot or blemish."—(BATES: *Spiritual Perfection.*) "We shall be saved by grace . . . . but it is equally certain that without holiness none shall see the Lord; and it must needs be that the sanctification of the heart should have for its effect the sanctification of the conduct."—(VINET.) "The main design of Jesus Christ was to promote in us a *holy life*. . . . He suspends all true acquaintance with God upon doing God's will. If any man will do His will he shall know of the doctrine."—(Rev. J. SMITH: *Discourses.*) Christianity "is the religion of reality, of action, of life. . . . It at once stimulates and sanctifies activity. . . . . The more faith acts the stronger it grows, the more love acts the more it loves."—(VINET.)

[1] "Devout and pious soul that desirest to see God dwelling in thee and his love within thy heart, cleanse the tablet of thy understanding from so many errors, prejudices, and vain imaginations, and evil thoughts; and cleanse the tablet of thy will from so many criminal inclinations and evil habits."—(FLEETWOOD: *Method of Devotion.*) "All human actions depend on the will and power; and if either of these is wanting nothing can be accomplished;—for if there be no will, no action is attempted; and if there be no power the will is fruitless."—(BOETHIUS.) "The natural powers of man . . . . must be honoured as the necessary instruments of the Spirit of God whose operation is a dream, if it be not through knowledge, intellect, conscience, and action."—(EDWARD IRVING.) "The scope of my work," says Mr. Marshall, "is to teach you how you may attain to that practice and manner of life which we call holiness, righteousness, or godliness, obedience, true religion, and which God requireth of us."—(*On Sanctification.*)

[2] Some "put all religion in the affections, in rapturous heats and ecstatic devotion; and all they aim at is to pray with passion and think of heaven with pleasure; and to be affected with kind and melting expressions, wherewith they court their Saviour till they persuade themselves that they are mightily in love with him; and from thence assume a great confidence of their salvation which they esteem the chief of Christian graces. Thus are those things which have any resemblance to piety, and at best are but means of obtaining it, or particular instances of it, frequently mistaken for the whole of religion; nay, sometimes wickedness and vice pretend to that name."—(SCOUGAL: *Life of God.*) "These inward delights and enjoyments . . . are not holiness, they are not piety, they are not perfection; but they are God's gracious allurements and calls to seek after holiness and spiritual perfection. They are not to be sought for for their own sakes, ... they are not to be rested in as the perfection of our souls; but to be received as cordials that suppose us to be sick, faint, and languishing."—(WM. LAW: *Christian Regeneration.*) "The ecstasies of

It is not in contemplation but in action that man finds the true and proper end of his being.[1] All progress, all

devotion are most unquestionably sweet and ravishing to them that feel them; but are certainly no further useful than as they contribute to the bettering and amending of our lives, and to the improvement of some grace or virtue; and a constant tenor of good practice is a more secure and more desirable state than any unequal visionary one, and being caught sometimes into the third heavens."—(FLEETWOOD: *Method of Devotion.*) "These are happy instruments for enabling us to work out our salvation; but except we bring forth the fruits of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance . . . we shall not merit the kingdom of heaven."—(NELSON: *True Devotion.*) "Hearing of sermons and professing of love to and zeal for Christ may pass for piety a while, but in the end it will not be so. It is true Christian practice that will hold out in time of trial, and that hope of ours which is thus grounded will stand firm and stable in time of affliction and temptation, at the hour of death and in the day of judgment."—(Dr. HAMMOND: *Practical Catechism.*) "Waiting upon God in the public and private ordinances is designed not to excuse us from a discharge of the duties of civil life, but to instruct, strengthen, and qualify us for their performance."—(Rev. JOHN NEWTON: *Letters.*) "True religion is practical; everything in it tends towards action. . . . Speculation only comes in occasionally and occupies the second place."—(VINET.) "God has made it necessary that the spiritual life, in order to its perfecting and blessedness, should put itself forth in activities."—(PAXTON HOOD.)

[1] "That man was destined by nature for action plainly appears from that multitude of active instincts and desires natural to him; which is further confirmed by that deeply implanted sense approving or condemning certain actions. The soul naturally desires action."—(Dr. F. HUTCHESON: *Moral Philosophy.*) "It is evidently the intention of nature that man should be laborious, and that he should exert his powers of body and mind for his own and for the common good."—(Dr. THOS. REID: *Active Powers.*)

> ". . . Were it virtue's only meed to dwell
> In a celestial palace, all resigned
> To pleasurable impulses, immured
> Within the prison of itself, the will
> Of changeless nature would be unfulfilled.
> Learn to make others happy."—(SHELLEY.)

Enjoyment and activity in our constitution "are so connected by the wisdom of nature that they must go hand in hand: and the first must be led and supported by the last." Man's "enjoyments seem to be given by nature, not so much for their own sake as to encourage the exercise of his various powers."—(Dr. THOS. REID.) "All pleasure is the concomitant of activity, its degree being in proportion as that activity is spontaneously intense, its prolongation in proportion as that activity is spontaneously continued."—(Sir W. HAMILTON.) "The state of pleasure, strange as the assertion may seem, is a state of transition and unrest; it is always coming or going, there is no complete repose except under indifference."—(Prof. BAIN.) "To be happy it is necessary that we be occupied. . . . The languor which we feel when we

growth springs out of action.[1] It is not the man of ease, who has all his wants supplied, all his necessities ministered to, and who is never called upon to exert his energies, that is the man of might or power.[2] On the contrary, it is he whose path is beset with hardships, who is frequently called upon to encounter difficulties, and who has to exert his powers and faculties to the utmost in order to overcome

cease from exertion reminds us at every moment that we are not formed for inactivity."—(Dr. T. Brown: *Human Mind.*) "The end of man, it was written long ago, 'is an action, not a thought.' In the perfect state all thought were but the picture and inspiring symbol of action."—(T. Carlyle.) "The necessity of action is not only demonstrated from the fabric of the body, but evident from observation of the universal practice of mankind."—(Zimmerman.)

[1] "All nature is upheld in its being, order, and state by constant agitation; every creature is incessantly employed in action conformable to its designed end and use; in like manner the preservation and improvement of our faculties depends on their constant exercise."—(Dr. Isaac Barrow: *On Industry.*) "Life could not be maintained in organs remaining in perfect repose; all is agitation, all is movement in organized bodies."—(Dr. Riofrey.) "To the well-being of the higher classes of animals a certain amount of exercise of their various parts is not less necessary than their nourishment; and if, during the period of growth, such exercise be withheld by any cause, the body never acquires its due proportions and strength."—(Dr. Neil Arnott.) "It is necessary to that perfection of which our present state is capable that the mind and body should both be kept in action; that neither the faculties of the one nor the other should be suffered to grow lax or torpid for want of use."—(Zimmerman.) Man "is made for action and progress, and cannot be happy without it." "His good consists in the vigorous exertion of his active and intellectual powers upon their proper objects."—(Dr. Thos. Reid: *Active Powers.*) "A man perfects himself by working." "Destiny has, on the whole, no other way of perfecting us."—(T. Carlyle.) "Humanly speaking, to what do we owe the wonderful advancement made for the welfare and improvement of this country in almost every point of view, but to steady, unwearied labour and spirited industry."—(Rev. E. C. Topham.)

[2] "The child of luxury doomed to a slothful life may yet have a manly form, but in each muscle and limb there is a mightier energy which labour alone can develop. When compared with the husbandman long inured to toil, or the wrestler who has toughened his sinews by their most vigorous use, he is weak and helpless."—(Dr. H. Darling.) "Self-deprived of one of the highest sources of enjoyment, they lose that elasticity of health and strength, together with that buoyancy and even-flow of spirits, which the full exercise of the body never fails to impart."—(Rev. E. C. Topham.) "The warrior is not reared in the lap of luxury and indulgence, but learns his art in the labours, the fatigues, and the dangers of the campaign, and feels his courage swell amid the conflict of contending armies, 'amid the shout of battle, and the shock of arms.'"—(Dr. R. Burns.) "A life of ease is not for any man or any god."—(T. Carlyle.)

them, that rises to the full stature of a man.[1] The muscles shrink for want of exercise, the mental faculties decay for want of use, and the moral nature becomes dead if not frequently called into action.[2] "Alike in the realm of the hand, and brain, and heart, God has made the health and

[1] "Man being intended for a life of activity, all his functions are constituted by nature to fit him for this object, and they never go so successfully as when his external situation is such as to demand this regular exercise of all his organs."—(Dr. A. COMBE: *Physiology.*) "We are born with faculties and powers capable almost of anything . . . but it is only the exercise of those powers which gives us ability and skill in anything, and leads us towards perfection."—(LOCKE.) "It gives health to the body, strength to the muscles, and firmness to the nerves." It "invigorates the digestive organs, promotes healthy secretions, and drives away what would otherwise breed disease."—(H. SMITH: *Mental and Moral Training.*) "Labour is not only requisite to preserve the coarser organs in a state fit for their functions, but it is equally necessary to those finer and more delicate organs on which and by which the imagination and perhaps the other mental powers act."—(EDMUND BURKE.) "Industry doth preserve and perfect our nature, keeping it in good tune and temper, improving and advancing it towards its best estate. The labour of our mind in attentive meditation and study doth render it capable and patient of thinking upon any object or occasion, doth polish and refine it by use, doth enlarge it by accession of habits, doth quicken and rouse our spirits, dilating and diffusing them into their proper channels. The very labour of our bodies doth keep the organs of action sound and clean, discussing fogs and superfluous humours, opening passages, distributing nourishment, exciting vital heat."—(Dr. ISAAC BARROW.) "Work is the grand cure of all the maladies and miseries that ever beset mankind; honest work which you intend getting done."—(T. CARLYLE.) "A hard life is a macadamized road which always remains firm and never becomes muddy."—(VINET.) "Difficulty, abnegation, martyrdom, death are the allurements that act on the heart of man."—(T. CARLYLE.) "It is after all the real unhappiness of a man that cannot work, that he cannot get his destiny as a man fulfilled."—(*Ditto.*)

> "—— Life is not an idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipt in baths of hissing tears,
> And battered with the shocks of doom,
> To shape and use."—(TENNYSON: *In Memoriam.*)

[2] "I have known several instances in which the muscles of a limb have been rendered weak and powerless for months in consequence of their incautious disuse. . . . The same law pervades the whole organism; the mind, like the body, is strengthened by exertion."—(H. MAYO: *Philosophy of Living.*) "To cease to strive is to begin to die, physically, morally, and intellectually."—(Dr. H. MAUDSLEY.) "If we neglect our faculties, or deprive them of their objects, we weaken the organization, give rise to distressing diseases, and at the same time experience the bitterest feelings that can afflict humanity,—ennui and melancholy."—(G. COMBE: *Constitution of Man.*) "It is with us as with other things

vigour of the faculties contingent upon their exercise, stamping activity as an irreversible law upon man."[1]

in nature which by motion are preserved in their native purity and perfection, in their sweetness, in their lustre,—rest corrupting and defiling them." Without activity "no good constitution of soul or body can subsist; but a foul rust, a dull numbness and resty listlessness, a heavy unwieldiness must seize on us; our spirits will be stifled and choaked, our hearts will grow faint and languid, our parts will flag and decay, the vigour of our mind and the health of our body will be much impaired."—(Dr. Isaac Barrow.)

[1] "Human bodies are framed after such a manner as to stand in constant need of exercise. And no doubt this was contrived so by Providence on purpose to keep them in employment."—(Rev. J. Balguy: *Sermons.*) "The law of our constitution, whereby the regulated activity of both intellect and feeling is made essential to sound bodily health, seems to me one of the most beautiful arrangements of an all wise and beneficent Creator."—(G. Combe.) "It is a fundamental law of nature that all the capacities of man are enlarged and strengthened by being used. From the energy of a muscle up to the highest faculty intellectual or moral, repeated exercise of the function increases its intensity. . . . . The bodily force, the senses, the observing and reasoning faculties, the moral feelings, can only be improved by habitual exercise."—(Jas. Simpson: *Philosophy of Education.*) "The mental and moral, like the muscular powers, are improved only by being used."—(J. S. Mill.) "The mind, like the body, gains robustness and activity by the habitual exercise of its powers."—(Hannah More: *Christian Morals.*) "Industry doth befit the constitution and frame of our nature; all the faculties of our soul and the organs of our body being adapted in a congruity and tendency thereto; our hands are suited for work, our feet for travel, or senses to watch for occasion of pursuing good and eschewing evil, our reason to plot and contrive ways of employing the other parts and powers; all these, I say, are formed for action."—(Dr. Isaac Barrow.) "It is very plain, both in common experience declaring the course of Providence, and in Holy Scripture expressing God's intention, that Almighty God doth hold forth all good things as prizes and recompenses of our vigilant care and painful endeavour."—(*Ditto.*) "It appears as if Providence designed men the true enjoyment of no blessings whatever, without the price of labour."—(Rev. J. Balguy.) "By engaging in the business of life, and taking an active interest in the advancement of society, we duly exercise our various powers of perception, thought, and feeling, we promote the health of the whole corporeal system, invigorate the mind itself, and, at the same time, experience the highest mental gratification of which a human being is susceptible."—(G. Combe: *Constitution of Man.*) "In this necessity of occupation" we may trace "the evident marks of the intention of heaven that man, who is to exist among men, and who has powers of mind and of body capable of benefitting them in innumerable ways, is not to suffer those powers to be idle."—(Dr. Thomas Brown: *Human Mind.*) "Worldly industry under proper restraints and regulations is a great friend to religion and virtue." "So long as idleness is quite shut out from our lives, all the sins of wantonness, softness, and effeminacy are prevented."—(Jeremy Taylor.) "God did not intend that man should live idly even in his best state, or should enjoy happiness without taking pains; but did provide work enough, even in Paradise itself."—(Dr. Barrow.) "Our present state is one of

Action, however, does not naturally and as a consequence follow feeling.[1] The two are separate and distinct in their nature, are subject to different laws, and the one by no means implies or is the measure of the other;[2] least of all does correct thought or feeling imply correct action.[3]

alternation between the active and passive faculties, the latter chiefly prevailing; but the future being will, we suppose, be active only and always so."—(Isaac Taylor.) "It is not by being in heaven that men are constituted happy, but by vigorously exerting their faculties upon heavenly objects. . . . . The happiness of heaven, therefore, consists in a state of heavenly action; in being so attempered and connaturalized to the objects of heaven as to be always acting upon and cheerfully employing our faculties about them."—(Dr. Scott.)

[1] "Whatever a man may inwardly think and (with perfect sincerity) say, you cannot fully depend upon his conduct till you know how he has been accustomed to act. For continued action is like a continued stream of water, which wears for itself a channel that it will not be easily turned from."—(Archbishop Whately.) "It is curious to observe the inadequate effect of lofty ideas upon the daily conduct of life. Few persons, with any pretension to culture, are without standards, both æsthetic and moral, which they cherish with devotion and defend with eloquence. If we look closely into individual action, however, which is the only test of individual thought, we find a marvellous disproportion between the thing dreamed of and the thing done."—(Anon.) "To see distinctly the right way, and to pursue it, are not precisely the same thing."—(Rev. R. Hall.)

[2] "Cogitamus secundum naturam, loquimur secundum precepta, sed agimus secundum consuetudinem."—(Bacon.) "There is a wrong philosophy in supposing that a habit which has fixed itself in the fleshly nature can be overcome by the mere exertion of the will. It is not enough to resolve against it. You cannot vanquish it by the power of a resolution. To that must be added continuous training."—(H. W. Beecher.) "Every one knows that the theory of a particular skill of movement is a very different matter from the practice of it; and that the complete capacity of accomplishing the act is gained, not simply by desiring and willing it, but by patient exercise and cultivation."—(Dr. H. Maudsley.) "Every art, from reasoning to riding and rowing, is learned by assiduous practice."—(Archbp. Thomson.) "Those things which they that learn ought to do, they learn by doing them."—(Aristotle.) "Speaking truth is like writing fair, and comes only by practice,—it is less a matter of will than of habit."—(John Ruskin.)

[3] "A person we suppose has a great admiration of the capabilities of the pictorial art . . . He feels that he has conceptions of something far more perfect or beautiful than he has yet seen executed in the works of any human artist, . . . and, giving way to his conceptions of ideal beauty, he thinks his best plan is to wait till his aspiration or his power of forming notions of ideal excellence has completely taken possession of all the faculties of his soul, and then he thinks he shall be able at once, and without further preparation, to embody in actual exhibition the living images he has previously conceived. But, meanwhile, his powers of execution remain without improvement, and even his notions of ideal excellence . . . serve but as a vague delusion to torment his own spirit, and he dies without having done anything towards the attainment of the purpose

Hence the Christian soon finds that though his heart may be right with God, his actions come very far short of his desires or intentions.[1] The willing spirit seems to be everywhere clogged and impeded by the weak flesh, which sits upon him like an incubus curbing with its material laws and affections all his free activities.[2] He feels his nature

which he yet believed to be the chief object of his existence."—(*Manual of Conduct.*) "Ask a virtue of God never so long, reflect upon it never so seriously, read all the books that treat of it, and hear the most excellent preachers that recommend it, set the best examples of it before your eyes, and make the firmest resolutions to attain it; yet, if you really never practise it, nor exercise yourself in it, you shall never be master of it."—(R. NELSON: *True Devotion.*) "Thousands have wept in the theatre over the trials of suffering chastity, and have gone out to commit deeds of impurity. . . . The novel has been stained by many a tear flowing from eyes which never wept over the real miseries of the poor. Sterne causing us to weep over the dead ass, and meanwhile treating his own mother with wickedness, is only one of a thousand instances recorded in the history of man, to demonstrate that the feelings which arise on the presentation of good or evil actions all belong to a different department of the human mind from the virtuous affections themselves. On account of not observing this distinction, multitudes have thought themselves good, because they have a capacity of admiring what is good."—(DR. M'COSH: *Divine Government.*)

[1] "Many who are become sincerely pious find it difficult to extricate their minds from certain associations established by former habits."—(HANNAH MORE.) "Though conscience and reason lead us to resolve on and attempt a new life, they cannot at once make us love it; and in the beginning obedience is doubtless very grievous to habitual sinners."—(Rev. J. H. NEWMAN: *Sermons.*) "It must be confessed from melancholy experience that a speculative acquaintance with the rules of duty is too compatible with the violation of its dictates, and that it is possible for the convictions of conscience to be habitually overpowered by the corrupt suggestions of appetite."—(Rev. ROBT. HALL.) "I know, from experience, that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation (such as present pleasure, &c.), induce a repetition of the most unworthy actions."—(JOHN FOSTER.) "You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincerity."—(Rev. F. W. ROBERTSON.)

[2] "Every good soul has had experience that, in trying to raise itself to God, it has found the wings of its devotion either entangled with the vanities of the world or by the sluggishness of the flesh."—(FLEETWOOD: *Method of Devotion.*) "Rooted bad habits . . . not only destroy the peace of him who continues in them, but embitter the very penitence of him who has forsaken them."—(HANNAH MORE.) "There is nothing of which the earnest and aspiring disciple is more ready to complain than that, while all alive to the sense of his corruptions, he is scarcely sensible of the work of grace that should be going on."—(DR. CHALMERS.) Sin "never ceaseth to strive for mastery in the children of God; who have an evil nature still,—an old man who is corrupt according to the deceitful lusts, and who is to be put off every day, denied in his desires, mortified

debased and crippled in every direction, weak where it should be strong, domineering where it ought to be obedient; and he ever carries about with him, written as with a pen of iron, the marks and impressions of his former sins and shortcomings.[1]

Hence it is that many good and pious men are brought to look upon their physical nature as opposed and hostile to their spiritual interests, as animated and governed by principles and laws that are calculated to obstruct or impede their progress in divine things.[2] To them the

in his affections, and crucified in his appetite."—(Romaine: *Triumph of Faith.*) "I see," says the apostle Paul, "another law in my members warring against the law of my mind." "For the good that I would I do not; but the evil that I would not, that I do." "To will is present with me; but how to perform that which is good I know not."—(Rom. vii. 14–24.)

[2] "Though we are partakers of a new, holy state by faith in Christ, yet our natural state doth remain in a measure with all its corrupt principles and properties."—(W. Marshall: *On Sanctification.*) "A depraved nature still cleaves to him (*i.e.*, the Christian), and he has the seeds of every natural corruption yet remaining in his heart. He lives likewise in a world that is full of snares and occasions suited to draw forth those corruptions."—(Rev. J. Newton: *Letters.*) "Great sins and practical immoralities may be forgiven by God; the man may become sincerely penitent, and be thoroughly renewed in the spirit of his mind; . . . but he may carry with him to the grave even, on that sanctified soul of his, scars and burns, the effects of the fires of youth, the marks and memorials of early sins, which will retain the power of making themselves felt by sudden twitchings and shootings through the heart, a power they will probably never lose."—(Rev. T. Binney: *Both Worlds.*) "A strong attachment to sin, produced by inclination, and confirmed by custom, all men allow is hard to be broken."—(Rev. J. Balguy: *Sermons.*) "You," says Dr. Doddridge, addressing the Christian, "brought irregular propensities into the world along with you; and you have so often indulged those sinful inclinations, that you have greatly increased their strength; and you will soon find, in consequence of it, that these habits cannot be broken through without great difficulty. . . . You will find, in the language of the apostle, the flesh lusting against the spirit, so that you will not be able in all instances to do the things that you would." —(*Rise and Progress of Religion.*) "It is our long continuance in a sinful course that hath made us so loth to leave it; it is the custom of sinning that renders it so troublesome and uneasy to men to do otherwise; it is the greatness of our guilt, heightened and inflamed by many and repeated provocations, that doth so gall our consciences, and fill our souls with so much terror; it is because we have gone so far in an evil way that our retreat is become so difficult; and because we have delayed this work so long that we are now so unwilling to go about it." —(Archbishop Tillotson.)

[2] "I am out of all patience with those good but silly people who consider that they glorify God by vilifying their own corporeal nature,

Author of nature and the God of the Bible appear as separate and distinct persons, whose interests and aims are directly opposed the one to the other;[1] and the use of reason and the progress of science are viewed with suspicion and jealousy as tending to encroach upon the province of the Almighty, or to deprive him of his rightful sovereignty.[2]

designating it as a 'clod of clay,' a 'dismal prison,' and applying many other epithets of an equally abusive and slanderous character."—(Rev. H. Stowell Brown.) "We have a strange fear of our bodies, and are ever speaking as if we could right the spirit only by wronging the flesh, and could best sharpen our intellects by blunting our senses. But our souls would only be gainers by the perfection of our bodies were they wisely dealt with."—(Prof. G. Wilson.) "Both the Jewish and Christian Scriptures speak of our physical nature with honour. They never represent the body as the work of some inferior and, perhaps, malignant deity, who so contrived it that we should be constantly tempted to sin. . . . . It is God's own handiwork fearfully and wonderfully made. . . . It is the visible temple of the Holy Ghost. . . . The body, therefore, with its instincts and wants, is not to be treated as the enemy of the soul, but as its friend—a friend of inferior rank, but still a friend."—(Rev. R. W. Dale.) "These animal affections considered in themselves, and as they are implanted in us by nature, are not vicious or blameable, nay, they are instances of the wisdom of the Creator furnishing his creatures with such appetites as tend to the preservation and welfare of their lives."—(Scougal: *Life of God.*)

[1] "This present life, with its sorrows and joys, its business, its art, its literature, its politics—this present life was not invented by the devil to prevent us getting to heaven; it was appointed by God that we might, by discharging its humbler duties and caring for its inferior interests, be disciplined for glory, honour, and immortality."—(Rev. R. W. Dale: *Discourses.*) "Some have denied it to be the duty of a Christian man to fill, if called upon to do so, the office of the magistrate; they have refused to take any part in returning members to Parliament; they have abjured all interest in literature or in art; they have declined to share in any effort that may be made to *improve* society, excepting by the inculcation of the Gospel; they have, in short, acted on the avowed conviction that the world, as it is, is given to Satan, and that Christians, being members of a better kingdom and heirs to a higher inheritance, should abandon its concerns to the ungodly."—(*Organised Christianity.*) "Time and eternity are represented as two things not only distinct but essentially different in their nature—the objects and interests and pursuits of the former are believed not only to have nothing in common with those of the latter, but to be rather hindrances to the pursuits of those momentous and enduring interests which it should be the chief study of all men to secure. . . . In some instances this difficulty is so morbidly felt that all temporal things become hateful and disgusting to the mind that has set itself in earnest to secure for itself a heavenly inheritance."—(*Manual of Conduct.*)

[2] "Many piously disposed minds, we are aware, are disposed to be jealous of the discovery of law in the universe. . . . They feel as if science were setting itself up as a rival to Deity, and attempting to drive God from one part of His dominions after another, in much the same

In the language of such persons, nature is opposed to grace, the human to the divine, reason to revelation, the body to

way as Rome extended itself in ancient times, making conquest after conquest, under a plausible pretext—in the hope that at last it might reign alone."—(Dr. M'Cosh: *Divine Government.*) "Science in its progress has been widening the dominion of law, and has detected its presence. . . . where the piously disposed were accustomed to contemplate the divine power acting independently of all instrumental causes. It is now acknowledged that there are physical laws determining every fitful breeze, and every forming cloud, and every falling shower."—(*Ditto.*) "The moral life of multitudes is too feeble to confront the discovery that there are no regions of the universe, none of the phenomena of the material world exempt from the control of law."—(Rev. R. W. Dale: *Discourses.*) "If men will dream that all which is ascribed to second causes is a derogation from the first, they both dishonour the work and him that framed it."—(Richard Baxter.) "There have been at various times, even among Christians, sincere but imperfectly informed men, who decried the study of the natural sciences as inimical to true religion; as if God's ever visible and magnificent revelation of his attributes in the structure of the universe could be at variance with any other revelation."—(Dr. Neil Arnott.) "The religious and moral scruples which deny the essential holiness of science is infidelity, because it proceeds on a tacit separation, I fear, more common than we imagine, of the physical and moral government of the world."—(Archer Butler: *Sermons.*) "We have often mourned over the attempts made to set the works against the Word of God, and thereby excite, propagate, and perpetuate jealousies fitted to separate parties that ought to live in closest union. In particular, we have always regretted that endeavours should have been made to depreciate nature with the view of exalting revelation; it has always appeared to us to be nothing else than the degrading of one part of God's works, in the hope thereby of exalting and recommending another."—(Dr. McCosh.) "In looking with suspicion, if not with positive hostility, on the fresh discoveries of each age, religious persons, since the days of Galileo downwards, have often erred and given just grounds for complaint to the advocates of science."—(Prof. Shairp: *Religion and Culture.*) "I have it on the best authority that one of the leading clergymen of the day, preaching on a special occasion, . . . spoke in antagonism to scientific men, alluding to Faraday by name. . . . 'They shall be confuted by their own element fire,' added the preacher, careless of the conclusion which his audience might legitimately draw from such a two-edged argument. The accuser of the men of science was much astonished when told after his sermon, by a brother clergyman, that Faraday and other eminent physicists of the day were believers in divine revelation."—(Dr. Gladstone: *Life of Faraday.*) "How it has come to pass that physical science and religious faith regard each other with antagonism and distrust, it is not my purpose to inquire. . . . . Certainly those of us who believe that in Christ, the Creator of the universe was manifest in the flesh, have no reason for looking with alarm or hostility upon the discoveries of modern science; the unfriendliness ought not to be on our side. . . . Physical science is the ally, not the rival, of Christian faith."—(Rev. R. W. Dale.) "Year by year the hard and relentless dominion of unvarying law is visibly extending, and now there are no aspects of the material universe so wild or so mysterious that we can dream they are unbound by the iron chain of necessity."—Rev. R. W. Dale.) "In times of ignorance men naturally regarded

the spirit, morality to religion.[1] Indeed, most of the errors that disfigure and bring reproach upon Christianity may be traced to the want of a clear perception of the difference that exists between faith and works, belief and conduct, thought and action, and of the principles by which they are governed.[2]

Thus many Christians, deeply conscious of the trials and

every occurrence which they did not understand as resulting from a direct interference of supreme power. . . . But we have learned enough to perceive that the great universe is as simple and harmonious as it is immense; and that the Creator, instead of interfering separately or miraculously, in the common sense of the word, to produce every distinct phenomenon, has willed that all should proceed according to a few general laws; there is nothing in nature so truly marvellous as that the endless and beneficent variety of results which we see should spring from such simple elements."—(Dr. N. Arnott.) "We live in an age of science. I rejoice in it. I have no fears from its most extended and penetrating researches. . . . The further the discoveries of science go the clearer will the proof become that the God of nature and the God of revelation are the same God."—(Dr. Wardlaw.)

[1] "Reason and faith are emanations from the Father of Light, and, consequently, there cannot be a real repugnance between them; for God cannot deny himself! . . . . A proposition which contradicts right reason, the general light of nations that have nothing common between them but the human nature, cannot be true."—(Bates' *Spiritual Perfection.*) "The revelations of the Bible do not contradict or contravene those of science any more than the discoveries of the telescope contradict those of the naked eye."—(Albert Barnes.) "Another form of this perverted Christianity is the frequent separation, sometimes, indeed, the opposition, which is drawn between religion and morality."—(Thompson: *Christian Theism.*) "Among many religious people the very word *morality* is in disrepute; and, in some places, to say that a minister preaches 'moral sermons' is another way of saying that he does not preach the gospel." "If I preach about 'weights and measures' you go home, some of you, and think that your time has been wasted. This is mere morality, you say, there is no religion in it."—(Rev. R. W. Dale: *Discourses.*) "There is a most unfortunate distinction kept up . . . . betwixt moral and evangelical preaching. It has the effect of instituting an opposition where no opposition should be supposed to exist; and a preference for the one is, in this way, made to carry along with it an hostility or an indifference to the other. The mischief of this is incalculable. It has the effect of banishing Christianity altogether from the system of human life; . . . . and that noble principle which should exert an undivided sway over every hour and minute of our existence, is restricted in its operation to those paltry fragments of time which we can hardly extort from the urgency of our secular employments."—(Dr. Chalmers.)

[2] "To this crying up of faith, in opposition to reason, we may, I think, in good measure, ascribe those absurdities that fill almost all the religions which possess and divide mankind."—(John Locke.) "The root of the evil appears to lie in a wide-spread ignorance of the true relation between religion and morals. Their separation is the destruction of both. . . . . Morality, without the sanctions of religion, has

difficulties that constantly beset them in the path of duty, and feeling their own helplessness in contending with them, are led to attribute to supernatural agency, or the incorrigible depravity of human nature, much that is manifestly the result of natural causes, that may be traced to confirmed habit or defective educational training.[1] These they regard

little power against present interests and inclinations; religion is but a superstition and a formality which common sense will not condescend to notice, when it fails to make a man more honest, more truthful, more temperate, and more generous."—(Rev. R. A. THOMPSON: *Christian Theism.*) "It sounds very plausibly that as out of the heart are the issues of life, the work of an enquiring Christian must begin there; but the mischief I complain of is, that in the first prosecution of this work, months or years may be consumed ere the purified fountain send forth its streams, or the repentance he is aspiring after tell on the plain and palpable doings of his ordinary conduct. . . . . To the end of his days he may be a talking and enquiring and speculating, and I doubt not, along with all this, a church-going and ordinance-loving Christian. But I am much afraid that he is, practically speaking, not in the way to the solid attainments of a Christian whose light shines before men." "Let no one thing, not even the speculations of orthodoxy, be suffered to stand a barrier against your entrance into the field of immediate exertion."—(Dr. CHALMERS.) "There is, in many cases . . . a sort of jealousy lest the honours and importance of Christ's righteousness should be invaded, by any importance being given to the personal righteousness of the believer; as if the one could not be maintained as the alone valid plea on which the sinner could lay claim to an inheritance in heaven, and, at the same time, the other be urged as his indispensable preparation for its exercises and its joys." It is "fondness for the orthodoxy of what relates to a sinner's acceptance, carried to such a degree of favouritism as to withdraw its attention altogether from what relates to a sinner's sanctification; it is this which, on the pretence of magnifying a most essential doctrine, has in fact diffused a mist over the whole field of revelation, and which, like a mist in nature, not only shrouds the general landscape from all observation, but also bedims while it adds to the apparent size of the few objects that continue visible."—(*Ditto.*)

[1] "The methods the devil makes use of in order to your destruction are: he first attacks you by bad thoughts, and then endeavours to make you pleased with them; after this first attack his next point is to solicit your consent to those bad thoughts, and from thence he stirs you up to put them in execution; from actions frequently repeated he forms our evil habits, and our evil habits bring upon us as it were a necessity of sinning, and this necessity brings forth death, the eternal death of the sinner."—(NELSON: *True Devotion.*) "It is nowhere taught that there is any compulsory power in evil spirits. Neither is there any such a power as enables the devil to bewilder men. There is no deceiving power which takes away from men their full liberty. There is no sorcery, no incantation, no charm, no jugglery, by which men are deceived and misled by the power over them of evil spirits."—(H. W. BEECHER.) "Nothing is more evident than that there is no inclination in man that is incorrigible, nor any temptation that is incident to our state which is insuperable. Let any man that pretends the contrary consider what reason has done in

as equally beyond their power of control, and they content themselves with bemoaning their sins and deficiencies without any decided effort on their part to correct or improve them.[1] Their feelings in this way come to be more and more absorbed in self, and more and more inefficient as motives to action; and they shut themselves up in indolence

some, what custom, what faith, in others; let him try what reason, what discipline, what faith (from all which I never separate Divine assistance), can do in him, and I am confident he will not then stand in need of any further answer to his objection."—(Lucas *on Happiness.*) "The depravity of human nature may be too easily assumed to be incorrigible by those who do not look for its causes in the deficiency of moral education." —(Rev. R. A. Thompson: *Christian Theism.*) "A thorough knowledge of the truth would lay to the charge of each one of us almost all the evils that we attribute to a foreign influence."—(Vinet.) "Sin creeps upon us in our education so tacitly and undiscernably that we mistake the cause of it; and yet so prevalently and effectually that we judge it to be in our very nature, and charge it upon Adam to lessen the imputation upon us, or to increase the licence or the confidence; when every one of us is the Adam, the man of sin, and the parent of our own impurities."—(Jeremy Taylor.) "A wise discipline of the body would free many a devout soul from the evil thoughts with which it is haunted, and which are supposed to come from evil spirits, from the gloomy fears which are interpreted as signs of a deep-rooted unbelief, and from the despondency which is regarded as the result of the Divine displeasure."—(Rev. R. W. Dale.)

[1] "There is such a thing in all of us as a lazy, listless, lifeless acquiescence in a perpetual defeat in small things or great by the power of evil." —(Rev. C. J. Vaughan.) The Rev. David Thomas also remarks "the very frequent absence of all earnest desire and endeavour after a truer and nobler life. . . . There is often no conviction of any urgent necessity for it. . . . It very frequently happens that it (*i.e.*, a purer Christian life) has ceased to be an object of pursuit or aspiration from a sense of the hopelessness of the attainment of it. However desirable it may seem to be, it is the reward of a labour which it is not possible to expend in the acquisition of it, or it is the product of the divine spirit's influence bestowed in a measure in which there is no expectation of receiving it. . . . Is it not too commonly the case . . . that those who are in a comparatively low spiritual condition have little thoughts of rising in this world into a state of much higher, because, with their conception of Christ's work, they do not think it imperatively necessary, or because, with their conception of the difficulty attending it and of the limitation set to the spirit's work, they do not think it practicable?"—(*Address before the Congregational Union of England and Wales*, 1865.) A great number of "persons spend all their time and animation in a vain sighing after that unimaginable and unattainable good which they call perfection, . . . while the common, but infinitely momentous, duties of life, towards which their attention ought really to be directed, are regarded by them as either of trifling moment, or perhaps are considered as but weights and hindrances in the way that leadeth unto life."—(*Manual of Conduct.*) Speaking of the religious condition of Scotland in the seventeenth century, Mr. Burton says we find "that men who had trodden in a peculiarly strict path of life, when they lapsed into wickedness, not only confessed their crimes

through their ignorance and superstition.[1] Hence the Christian comes to feel that he would a thousand times

with broad distinctness, but drew them in their darkest colours, sometimes even in the spirit of exaggeration, as if the deeper the atrocity of the crime the clearer was it that the responsibility was removed from the perpetrator to the power of evil."—(*History of Scotland.*)

[1] "They are in constant contemplation of a good which they cannot reach, the very idea of which weakens or annihilates all their powers of execution, and by means of which life is made to them not a scene of enjoyment, but a constant source of disappointment and bitterness. . . . Because he cannot realize his own overstrained conceptions, he thinks nothing on earth worthy of his labour or powers, and choosing rather to dwell amidst the fancies of his own mind, he becomes a useless visionary or recluse ascetic."—(*Manual of Conduct.*) "The religious idealist perhaps sincerely believes himself to be eminently devout, and those who witness his abstraction, his elevation, his enjoyment, may reverence his piety; meanwhile this fictitious happiness creeps on as a lethargy through the moral system, and is rendering him continually less and less susceptible of those emotions in which true religion subsists." — (Isaac Taylor: *Natural History of Enthusiasm.*) "Whenever excitements of any kind are regarded distinctly as a source of pleasure then, instead of expanding the bosom with beneficent energy, instead of dispelling the sinister purposes of selfishness, instead of shedding the softness and warmth of generous love through the moral system, they become a freezing centre of solitary and unsocial indulgence, and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is, in fact, more impenetrable than that which usually envelopes a pampered imagination. The reality of woe is the very circumstance that paralyses sympathy; and the eyes that pour forth their floods of commiseration for the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy."—(Isaac Taylor: *Natural History of Enthusiasm.*) "Solomon, in his Proverbs, speaks of the motion of the sluggard as if all his strength were spent and drained in vain and fruitless wishes and desires; he makes the finest resolutions in the world, but he never stirs from the place he is in. . . . This is the vice of those who exhaust themselves quite in praising virtue, so that they have no strength left to pursue and attain it."—(Fleetwood.) I believe "that the discipline and cultivation of the moral character of Christian people is too much neglected, that an undue emphasis is laid upon the worth of religious emotion, and that the sacredness of the practical duties of life is depreciated. . . . Is it not true that some religious people—many I fear—think that devotional excitement is of far more importance than truthful speech, than industry, than exact integrity, than kindness and unselfishness?"—(Rev. R. W. Dale.) "Piety is always in that excess which entitles it to the name of superstition when it checks our exertions, or hinders us from the use of lawful and appointed means."—(Edward Irving.) "We are are made susceptible of the excitement of feeling, not only for the momentary gratification which attends it, but also and chiefly for the impulse and strength it gives for right action. When the excitement . . . is sought and indulged in for its own sake and ends in the mere luxury of enjoyment, there is a waste of that energy of feeling which might have greatly served the highest purposes in the character of life."—(Rev. D. Thomas.) "It is not an idle wish or ineffectual endeavour, but a thorough practice and performance of Christ's laws which can continue us in his

rather forsake the busy haunts of men, and give himself up to meditation and prayer in some sequestered spot, than maintain this unceasing strife with the flesh and with the world.[1]

love, and approve us righteous in his judgment."—(Rev. J. Kettleweli.) "Who that has thought at all does not know the danger of moral sentiment unaccompanied by active virtue?"—(Paxton Hood.) "The first punishment that befalls him who leaves good undone is to be less and less capable of doing it."—(Vinet.) Dr. John Brown, speaking of medical students, says, "in them pity—as an emotion ending in itself, or at best in tears and a long-drawn breath, lessens, while pity, as a *motive*, is quickened and gains power and purpose."—(*Horæ Subsecivæ.*) Speaking of medical men among the wounded on a field of battle, Mr. H. W. Beecher says "they are perfectly collected. Their voice does not tremble. They are decisive, and at times almost fierce. What is it? Do not they feel humanity? Probably there is no man on the whole ground that feels it so much. But the intensity of their feeling transmutes itself into instant activity. And the sign that they feel is what they are going through or what they are doing. There is no room for more feeling. They change it into the better form, in which feeling should always seek to develope itself."

[1] When Christianity became corrupt "men began to think that the future and invisible world was entitled to their sole and undivided interests, that this world and its concerns were but a burden on them in their progress heavenward; and that as the concerns of the future life are spiritual and invisible, they can have little relation to things seen and material, and are therefore best secured, not by active and social exertions, but by ceaseless contentions with our own spiritual part or a daily watching over all the movements of the fancy and heart."—(*Manual of Conduct.*) "There is no mistake about the nature of religion more dangerous than an opinion that it is inconsistent or even unconnected with the ordinary business of life. . . . Under the influence of this mistake many have secluded themselves from the world, withdrawn from all the occupations of life, and given themselve up to idleness, contemplation, and solitary devotion. The life of such persons may be harmless, but it is useless; it may be freer from vice than the lives of others, but it is less virtuous. . . . To renounce the world and fly to solitude is to renounce the station which God has allotted to us, and abandon the opportunities of doing good, and becoming good which he has given us."—(Dr. A. Gerard: *Sermons.*) "Some people have imagined that they only renounce the world as it ought to be renounced who retire to a cloister or a monastery. . . . They only renounce the world as they ought who live in the midst of it without worldly tempers, who comply with their share in the offices of human life without complying with the spirit that reigneth in the world."—(Law: *Christian Perfection.*) "Spiritual perfection has been supposed to be attained by stripping existence of everything adapted to beautify and embellish it; by fleeing to the desert, retiring into caverns living on the top of a column or a rock; renouncing society, ordinary food, comfortable apparel; by encouraging upon the person the accumulation of filth, the breed of vermin, the growth of disgusting putrid sores! Under the idea of being prepared for places of honour in the next state, men have taxed their ingenuity to deform and darken and desolate this. Nature has been outraged, reason dethroned, and the nastiest beasts on the face of the earth venerated and worshipped, as if the most meritorious virtue in man, and the most beautiful sight to the eye of God were to be

But it must not be.[1] If we would be strong we must be active, if we would grow we must strive, if we would conquer we must fight.[2] The life of the Christian is a war-

found in some dirty wretch, who, in hairshirt, lice, and filth, affronted his Maker by frowning on his gifts, and did all he could to prove that the laws of the world were wrong."—(Rev. T. Binney: *Both Worlds.*) "There are men who seclude themselves from the world, and refuse to go into the active spheres of life, that they may preserve themselves from contamination and from sin, and they are pointed out to me as representing the ideal of Christianity. . . . I will have none of those for my ideal! A man keyed to love, made pure and powerful by it, putting himself among men, and under them, weeping for them, saving their tears by shedding his own, inspiring and leading the way, seeking, in love and suffering, for others to follow the Lord Jesus Christ; such a man represents what I conceive to be the Christian ideal."—(H. W. Beecher.) "A piety, altogether spiritual, disconnected with all outward circumstances; a religion of pure meditation and abstracted devotion was not for so compound, so imperfect a creature as man. . . . Were total seclusion and abstraction designed to have been the general state of the world, God would have given men other laws, other rules, other faculties, and other employments."—(Hannah More: *Practical Piety.*)

[1] "Our Saviour accepts of no other separation of his Church from the other part of the world, than that which is made by truth, virtue, innocence, and holiness of life."—(Dr. Whichcote.) "The happiness of a Christian does not consist in mere feelings which may deceive, nor in frames which can be only occasional; but in a settled, calm conviction that God and eternal things have the predominance in his heart."—(Hannah More: *Practical Piety.*) "We may acquire some lively impressions of God in retirement, or in the ordinances of worship; but if these impressions do not remain with us, and actuate us when we enter into the world, and all the time we are conversant with the world, they are of no moment."—(Dr. A. Gerard: *Sermons.*) "A due regard to the duties of our several relations is very necessary in order to our perfecting of holiness. . . . He that, by a pretence of serving God in acts of immediate worship, neglects to provide for his family is worse than an infidel."—(Dr. Bates: *Spiritual Perfection.*)

[2] "We are creatures formed, not barely for contemplation, but for action and employment; to be useful to one another, and to find our perfection and happiness, not only in the contemplation of the most glorious object of our thought, but in the proper exercise of our active powers."—(Principal Wishart: *Sermons.*) "Say what men will, there is something more truly Christian in the man who gives his time, his strength, his life, if need be, for something not himself -whether he call it his Queen, his country, or his colours—than in all the asceticism, the fasts, the humiliations and confessions which have ever been made."—(Miss Florence Nightingale.) "How often have we heard in this war of men who have actually become religious, on giving themselves to their country as soldiers?"—(Horace Bushnell.) "We are not to dream away our lives in the contemplation of distant or imaginary perfection. We are to act in an imperfect and corrupt world; and we must only contemplate perfection enough to ennoble our nature, but not to make us dissatisfied and disgusted with those faint approaches to that perfection which it would be the nature of a brute or a demon to despise."—(Sir J. Macintosh.)

fare, and it is by doing and suffering that he is made perfect.[1] It is when most brought to bear upon the every-day concerns of life that Christianity attains to its highest perfection, that it appears in its noblest and loveliest form.[2]

[1] "The Christian life is a continual wrestling . . . No condition wherein the Christian is here below is quiet. Is it prosperity or adversity? Here is work for both hands to keep pride and security down in the one, faith and patience up in the other—no place which the Christian can call privileged ground. . . . No duty can be performed without wrestling. The Christian needs his sword as much as his trowel."—(GURNALL: *Christian Armour.*) "The sanctification of believers is, under God, promoted by their earthly trials; and this is the reason why in all the sorrows of life they are commanded to rejoice. . . . All life is made vigorous by being measured against competition, by resistance, by standing up against a power that was seeking to destroy it, by wrestling with some antagonistic force. . . . The life of God in the soul, like all other life, is increased by being put forth and strengthened by resistance. . . . Suffering in some of its many forms must be introduced. The soul must have obstacles with which to contend, temptations to resist, and enemies with which to grapple and wrestle itself up into vigour."—(Dr. H. DARLING: *The Closer Walk.*) "What is it that promotes the most and the deepest thought in the human race? It is not learning, it is not the conduct of business, it is not even the impulse of the affections. It is suffering; and that perhaps is the reason why there is so much suffering in the world."—(ARTHUR HELPS.) "Assuming happiness to be the end of being, sorrow may be the indispensable condition through which it is to be reached."—(S SMILES.) Sufferings "are a part of God's design for the education of men in this world. They are pangs of birth into higher states."—(H. W. BEECHER.) "Suffering may be the appointed means by which the highest nature of man is to be disciplined and developed."—(S. SMILES.) "Perhaps to suffer is nothing else than to live more deeply. Love and sorrow are the two conditions of a profound life. . . . Would all the dignity of our nature be revealed were it not for sorrow? . . . From this point of view we can understand the assertion that melancholy is the characteristic of all profound natures."—(VINET.) "Out of suffering comes the serious mind; out of salvation the grateful heart, out of endurance fortitude, out of deliverance faith."—(J. RUSKIN.) "There is nothing truly beautiful which hath not about it a certain taint of sadness."—(BACON.) "All art is sorrowful," we are told; "all the children of the soul—music and painting and poetry and highest truth in all its forms—are born from suffering." "Fate manages poets as men do singing birds; you overhang the cage of the singer and make it dark, till at length he has caught the tunes you play to him, and can sing them rightly."—(J. P. RICHTER.) "It is a thing invariable and acknowledged, whether you take men of the world or pious people, that more accents of love rise from the mouth of the sorrowing than the happy, and that misfortune is in general more grateful than prosperity."—(VINET.)

> "The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown;
> No traveller ever reached that blessed abode,
> Who found not thorns and briars upon his road."—(COWPER.)

[2] "Heavenly mindedness by no means consists in abstraction from the

In like manner, it is owing to the difficulty that the Christian finds in carrying out his wishes and intentions into practice, in exemplifying the faith and principles of his religion in the daily life, that we so frequently find the profession of Christianity apart from the practice of it,—that we find so many persons animated, there is reason to believe, by Christian principles, not only not abounding in good works, but whose actions and conduct are frequently questionable if not actually culpable.[1] In place of, by their good works,

things or pursuits of time, and in a habit of dwelling by imagination amidst the scenes and employments of an eternal and invisible state, but in devoting ourselves to present objects and pursuits under an habitual belief that these have a relation to far greater and future interests."—(*Manual of Conduct.*) "Religious affections may be nourished in the retreats of devotion as a child is fed within doors: but it is in the open air and by the bustle of exercise that the child acquires and shows health, vigour, and agility; and it is in the field of the world, and by being introduced into its several occupations, that the religious affections obtain and display strength, firmness, and energy. It is in the world they are put to the trial, it is there we find opportunities for exerting them, and it is by being exerted there that they are improved into a commanding temper of piety. . . . . Every event, every circumstance of this state gives us opportunity for the practice of some virtue; and it is by acting virtuously in every circumstance of this state that we can be improved in holiness, and become fit for heaven. . . . The shop, the exchange, the occupations of active life, form the only theatres on which the virtues of justice, fidelity, and honesty can be practised, and without constantly practising them you can have no religion."—(Dr. A. GERARD: *Sermons.*) "Religion is mainly and chiefly the glorifying God amid the duties and trials of the world, the guiding our course amid the adverse winds and currents of temptation by the star-light of duty and the compass of divine truth; the bearing us manfully, wisely, courageously, for the honor of Christ, our great leader in the conflict of life. . . . Never in the highest and holiest sense can he become a religious man until he has acquired those habits of daily self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind."—(Dr. CAIRD; *Religion in Common Life.*)

[1] "Unstable souls, wearied with vain endeavours to keep the law that they might obtain life by it, and afterwards, taking up with a notion of the gospel devoid of power, they have at length despised that obedience which is the honour of a Christian, and essentially belongs to his character, and have abused the grace of God to licentiousness."—(Rev. JOHN NEWTON.) They "pretend to be so transported and warmed with the hearing of gospel grace that to mention the law to them is to depress their spirits and to pour cold water and not oil on their fire; . . . but do not their irregular and unsavoury lives prove that none need law directions more than they?"—(Rev. R. TAYLOR: *The Establishment of the Law by the Gospel.*) "They are conscious of much in their spirit and habit which is at variance with the law and spirit of Christ, but they have ceased to hope for deliverance from it in this world. . . . . They know it is a poor example which they give of the Christian character, but they must bear

giving men cause to glorify God, they but too often, by their failings and shortcomings, bring scorn and contempt upon the sacred cause of Christianity itself.[1] And they seek to console themselves with the thought that, after all, the heart is the great thing; and that if the heart be right with God, it is a small matter, comparatively, what their works may be;[2] shutting their eyes to the fact that the heart cannot

with it. It would often seem as though they had come to regard what is evil in it as an affliction rather than a wrong, and were called to exercise resignation in relation to it rather than repentance. They must be resigned to the evil in themselves which they cannot hope in this imperfect state to escape."—(Rev. D. THOMAS.) "Love to man is ever inculcated in our public instructions; but of those who hear and assent, how many are there who give place to envy, jealousy, wrath, a selfish disregard to the feelings, reputation, or circumstances of their neighbours?"—(Rev. D. THOMAS.) "The neglect of children, in not teaching them to govern their passions, is the true cause why many that have proved to be sincere Christians when they came to be men, have yet been very imperfect in their conversation, and their lives have been full of inequalities and breaches which have not only been matter of great trouble and disquiet to themselves, but of great scandal to religion when their light, which should shine before men, is so often darkened and obscured by these frequent and visible infirmities."—(Archbishop TILLOTSON.)

[1] "It is just matter of sadness to any Christian heart to see some, in these days, who profess much religion, and yet live in such sins as a mere heathen would abhor, . . . and make it part of their Christian liberty so to do."—(*Whole Duty of Man.*) "How can one be but staggered when we hear persons speaking the language of assurance that they know their acceptance with God through Christ, and have not the least doubt of their interest in all the promises, while, at the same time, we see them under the influence of unsanctified passions, of a proud, passionate, positive, worldly, selfish, or churlish carriage?"—(Rev. JOHN NEWTON: *Letters.*) "There are but too many Christians who would consecrate their vices and hallow their corrupt affections, whose rugged humour and sullen pride must pass for Christian severity; whose fierce wrath and bitter rage against their enemies must be called holy zeal; whose petulancy towards their superiors or rebellion against their governors, must have the name of Christian courage and resolution."—(SCOUGAL: *Life of God.*) "His extravagance has furnished to the enemies of internal religion arguments, or rather invectives against the sound and sober exercises of genuine piety. They seize every occasion to represent it as if it were criminal, as the foe of morality; ridiculous as the infallible test of an unsound mind; mischievous as hostile to active virtue; and destructive as the bane of public utility."—(H. MORE: *Practical Piety.*) "The greatest enmity to religion is to profess it and to live unanswerably to it. . . . A Jew or a Turk is not so great an enemy to Christianity as a lewd and vicious Christian."—(Archbishop TILLOTSON.)

[2] "Some, when they are taught by the Scriptures that we are saved by faith—through faith without works—do begin to disregard all obedience to the law as not at all necessary to salvation, and do account themselves obliged to it only in point of gratitude; if it be wholly neglected, they

possibly be right with God unless they bring forth fruits

doubt not but free grace will save them harmless."—(MARSHALL: *On Sanctification.*) "Because the Gospel promises salvation and a happy sentence to faith, love, repentance, our being in Christ, our knowing Christ, and other things besides obedience, they conclude that they shall be acquitted at that bar upon the account of any, or of all of these, though they do not obey them. They make faith, love, repentance, and the rest to be something separate from obedience; something which will save them when that is wanting; so that, if they be in Christ, if they know and believe with the mind, and love and repent in their hearts, their hope is to be absolved at the last day, be their lives and actions never so disobedient. . . . . When pardon is promised to faith, to love, to repentance, or anything else, it is never promised to them separate from obedience, but as containing it. Obedience is still that for which a man is saved and pardoned."—(Rev. J. KETTLEWELL: *Christian Obedience.*) "Is it not the case," says Dr. Hammond, "that of the two sorts of things that belong to another life—the vision which is peculiar to that state is by men desired to be anticipated and acquired here, and the love and purity which also belong to it are taken for impertinent things that we are not concerned in?"—(*Practical Catechism.*) "They are a large class in every church who regard sanctification as occupying the subordinate place of furnishing but an evidence of our salvation." They "consider that the Bible, in enforcing sanctification, means to say no more than 'Do good works that you may have an evidence that you are justified by faith.'"—(Professor SMEATON.) "The want of the legal is a great blot on theology, and a practical danger in religion. . . . . It has often led to a hazy latitudinarianism, or to what is even worse, an exaggerated antinomian evangelism; great raptures and gross viciousness going together; men thinking they are so spiritual that their bodies may do as they like."—(Dr. DUNCAN: *Life of, by Dr. D. Brown.*) "There is such a thing in all of us . . . as a practical resting upon the atonement, either in the present or in the future, as something which shall make up for all else, and carry the soul, however earthly and sin-bound, safely across the boundary line at last, between death and life."—(Rev. C. J. VAUGHAN.) "Good and pious works never constitute a good and pious man, but a good and pious man performs good works; the fruit does not bring forth the tree, but the tree the fruit."—(LUTHER.) "Men talk of their faith, repentance, love to God—these are precious graces; but why do they not let us see those walking abroad in their daily conversation? Surely, if such guests were in the soul, they would look out sometimes at the window, and be seen abroad in this duty and that holy action."—(GURNALL: *Christian Armour.*) "True faith in Christ regards his blood and righteousness as the atonement and propitiation for the sins we forsake, but to regard them as procuring an indulgence for us to continue in sin would be the most horrid profanation."—(Principal WISHART: *Sermons.*) "Don't fall into the error of supposing that it will be all the same at last, whatever sins a man may have committed, if he only comes to be pardoned by God, and to have the guilt of them washed away. It will not be all the same; certainly not in this world, nor probably in the next either."—(Rev. T. BINNEY.) "You fall into a ruinous mistake if you suppose that a solitary precept of the moral law was repealed, its authority weakened, or its sanctions and penalties withdrawn, when you repented of sin and trusted in the mercy of God; . . . for every moral offence, no matter who commits it, there is punishment, loss, and shame."—(Rev. R. W. DALE.) "Great

corresponding therewith,—that, in the language of Scripture, "faith without works is dead being alone."[1]

Christianity is not faith alone, neither is it works alone, but it is faith and works together, and acting in harmony,

multitudes of ignorant people, that live under the Gospel, harden their hearts in sin, and ruin their souls for ever, by trusting in Christ for such an imaginary salvation as consisteth not at all in holiness, but only in forgiveness of sin and deliverance from everlasting torments."—(MARSHALL: *On Sanctification.*) "Believers are not under the curse, rigour, and bondage of the law; but they are under the obligation of its commands, as it binds them to lead a blameless, holy life. When they are not under its maledictive power, they are under its directive force. When they have it not to condemn them for their sins, they have it, as a rule, to direct and govern them in their lives."—(R. TAYLOR.) "If we think that Christ has so absolutely purchased salvation for us as to disengage us from the obligation of our utmost obedience, and to release us from labouring and striving diligently, according to the farthest extent of our power, to serve and please the great God; to imitate His perfections; to exterminate as far as possible all sin and impurity out of our souls; . . . . he that hath such an unreasonable preposterous faith, I doubt not, will find himself as much wide of the mark in the affair of his salvation as he that believes nothing relating to it."—(C. HOW: *Meditations.*) "Do not imagine that, by rejecting human virtue from any place in our title deed to heaven, we therefore reject it from an indispensable place in the personal character of all who are admitted there. . . . We make confident assertion of the two propositions . . . that a man is justified by faith without the works of the law, and that without holiness no man shall see God."—(Dr. CHALMERS.)

[1] "It was an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle and they are both gone: one remains not without the other; so 'tis between faith and works. Nay, to a right conception: *Fides est Opus.*"—(SELDEN: *Table Talk.*) "What in Scripture stands opposed to faith are works without faith; never do they place faith and the works of faith in antagonism to each other. . . . Works are but a continuation of faith. Faith only begins where the will begins, where the soul is employed; where, in a word, there is action."—(VINET.) Faith is a noble exercise of all the human faculties—it is the harmony of the reason, the conscience, and the heart, with regard to a doctrine given you as divine."—(*Ditto.*) "Affections cannot substantially and truly subsist without producing right actions—for never let it be forgotten that a pious inclination, which has not life and vigour sufficient to ripen into action when the occasion presents itself, and a right action, which does not grow out of a sound principle, will neither of them have any place in the account of real goodness. A good inclination will be contrary to sin, but a mere inclination will not subdue sin."—(H. MORE: *Practical Piety.*)

> "What profit lies in barren faith—
> And vacant yearning though with might,
> To scale the heaven's highest height,
> Or dive below the wells of death?"—(TENNYSON.)

the one with the other.[1] A knowledge of their true nature and of the principles by which they are governed would enable the Christian to bring them together in unity; and so would they be mutually helpful the one of the other.[2]

In place of seeking to separate them—viewing the one as a gift from heaven, the other as of the earth earthy—the one as a mark of divine love, the other as the result of human

[1] "Faith, if it be true, living, and justifying, cannot be separated from a good life. . . The least faith that is must be a persuasion so strong as to make us undertake the doing of all that duty which Christ built upon the foundation of believing."—(JEREMY TAYLOR: *Holy Living.*) "The Gospel, while it provides directly for the peace of a sinner, provides no less directly and efficiently for the purity of his practice, . . . and he who truly accepts Christ, as the alone foundation of his meritorious acceptance before God is stimulated by the circumstances of his new condition to breathe holy purposes, and to abound in holy performances. He is created anew unto good works."—(Dr. CHALMERS.) "He should not only read diligently and pray diligently, but he should do diligently every one right thing that is within his reach, and all that he finds himself to have strength for."—(Dr. CHALMERS.) "'Whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise,' we should mind these things and practise them. Such is the rule of Christian practice."—(Dr. ISAAC BARROW: *Sermons.*) "Noah and David sinned . . . because they had not added to their faith, temperance—the subjection of all passion and appetite to the highest good; Jonah and Elijah sinned . . because they had not added to their faith and patience; Peter sinned . . . because he had not added to his faith, virtue—a true manly courage; and Paul and Barnabas sinned . . . because they had not added to their faith, brotherly kindness. Indeed, what could on this point be more positive than that declaration of inspiration, 'If ye do these things,' if you diligently cultivate all the graces of Christianity, 'ye shall never fall?'"—(Dr. H. DARLING: *The Closer Walk.*)

[2] "Knowledge and practice do mutually promote and help forward one another. Knowledge prepares and disposeth for practice; and practice is the best way to perfect knowledge in any kind. Mere speculation is a very raw and rude thing in comparison of that true and distinct knowledge which is gotten by practice and experience." "Knowledge, perfected by practice, is as much different from mere speculation as the skill of doing a thing is from being told how a thing is to be done. Men easily mistake rules, but frequent practice and experience are seldom deceived."—(Archbishop TILLOTSON: *Sermons.*) "If they (*i.e.*, religious feelings and convictions) are not to be merely head notions or evanescent feelings, they must be taken into the will, and pass out into our actions. This is what our Lord said: 'If any man will do His will, he shall know of the doctrine whether he be of God.' Knowledge is to follow doing, not precede it. In order to understand, we must commence by putting into practice what we already know."—(Professor SHAIRP: *Religion and Culture.*) "He should not only read diligently and pray diligently, but he should do diligently every one right thing that is within his reach, and those he finds himself to have strength for."—(Dr. CHALMERS.)

sin and depravity,[1] —he would see that the one is necessary to the health, well-being, even to the very existence of the other.[2] Works are not only necessary to faith, they are the end and fruit of it.[3] Faith is given to aid us in the accomplishment of our work.[4] Christianity is not a mere

[1] "A line is drawn, and directly, or by implication, we are told that all on this side is of heaven heavenly, and all on the other is of the earth earthy. Such a division is not only false in itself but the parent of an innumerable progeny of falsehoods. . . . . The consequence is that we have science and religion, and not religious science. We dissociate religion from science; we make one the antagonist, or at best but the underhanded friend of the other; and, branded as profane, science has little care for its intolerant and supercilious brother."—(J. A. LANGFORD: *Religion and Education.*)

[2] "Faith and works, presuming them to be the true faith and true works, compose an indivisible whole, and mutually complete each other, so that works without faith are nothing, and faith without works is a mere word."—(VINET.) "Faith begins the change within by purifying our hearts and desires; and thence goes on to perfect our outward words and actions. And unless it proceed to this, it will never be able to bear us out and to justify us at God's bar."—(Rev. J. KETTLEWELL.) "A true belief in Christ and personal holiness are not two things distinct from each other, and capable of being set over against each other; but, on the contrary, the same thing at different periods of its existence. The first is the blade, the last the full corn; the first is the babe in Christ, the last the strong man."—(Rev. Dr. H. DARLING.) "They that would have religion without moral righteousness talk indiscreetly, and are farther from the kingdom of God than a mere moral man."—(TILLOTSON.) "We are not accepted of God or saved because of our good works, but we are made a people zealous of good works because we are saved by grace."—(R. TAYLOR: *The Establishment of the Law.*) Faith "develops and perfects itself in proportion to the works that manifest it."—(VINET.)

[3] "Good works are the perfection and expression of holy principles, the very end and object of all religion, the very substance of happiness, the very element of heaven."—(T. ERSKINE: *Revealed Religion.*) "Our works are not only the manifestation of our faith and love, but their aliment as well."—(VINET.) "The clearest notions of truth become clouded if they be not accompanied by corresponding practice."—(Rev. J. SMITH.) "It is the good effects of Christian faith upon our hearts and lives that makes it justifying and saving."—(Rev. J. KETTLEWELL.) "What can Christian perfection be but a right performance of all the duties of life, as is according to the laws of Christ, ... a living in such holy tempers, and acting with such dispositions, as Christianity requires."—(LAW: *Christian Perfection.*)

[4] "A right faith is wholly in order to a good life, and is of no value any farther than it hath an influence upon it."—(TILLOTSON: *Sermons.*) "The right faith of man is not intended to give him repose, but to enable him to do his work. It is not intended that he should look away from the place he lives in now, and cheer himself with thoughts of the place he is to live in next; but that he should look stoutly into this world in faith that, if he does his work thoroughly here, some good to others

doctrine or belief, it is a life and a practice; and to ignorance of this may be traced much of the religious error and the religious shortcoming of the present day.[1]

Religion is too much regarded as something distinct and apart from ordinary life, something only for particular times and places, and suited merely to particular circumstances.[2]

or himself, with which, however, he is not at present concerned, will come of it hereafter." — (J. RUSKIN: *Modern Painters.*) "If God graciously vouchsafe to us inward consolation, it is only to animate us to further progress. . . . If the promises are our aliment, the commandments are our work; and a temperate Christian ought to desire nourishment only in order to carry him through his business. If he so supinely rest on the one as to grow sensual and indolent, he might become not only unwilling but incapacitated for the performance of the other."—(MORE: *Practical Piety.*)

[1] "There are some of you who like to hear sermons about the doctrine of election, and the perseverance of the saints, and sermons against transubstantiation, and sermons that make your hearts leap and your pulse beat high, who have a feeling that a minister wastes his own time and the time of his congregation when he preaches against common vices, and enforces the obligation of common virtues. . . . . It seems to me that the difference between lying and speaking the truth is of infinitely more importance than the difference between Calvinism and Arminianism, and that the difference between Romanism and Protestantism, is less serious than the difference between integrity and knavery."—(Rev. R. W. DALE.) "It is the reigning fashion in discourses . . . constantly and almost entirely and at once . . . to plunge into the peculiar mysteries of Christianity on a plausible pretence of deriving all our knowledge of God from the cross of the Redeemer. . . . . The consequence is that the sincere are deceived into sloth, and cramped and kept low in their religious knowledge; a crowd of empty hypocrites are emboldened in secure notional faith; the more rational kind of enemies to the gospel are hardened against it; the whole system of religion is enervated; and the peculiar truths of the Gospel are divested of their native beauty and majesty."—(Dr. LOVE: *Discourses.*) "No one will be acquitted and rewarded at that bar for knowing and discoursing, for wishing or desiring, but only for working and obeying." Christ has given us his laws "not for talk and discourse, but for action and practice; and his promises he has annexed to them, not as rewards of idleness, but only of active service and obedience. . . . Our last doom shall turn not upon our knowing or not knowing, our willing or not willing, but upon our obeying or disobeying."—(Rev. J. KETTLEWELL.)

[2] "Some Christian men . . . have energetically maintained that to him who lives under the constant control of the grandeur and terror of the eternal world, the wealth, the learning, the refinement, the beauty belonging to this transitory life, can have no interest. I believe that this theory has inflicted the greatest injury on innumerable souls, has ended in paralysing not only the common human sympathies which the divine wisdom planted in our nature, but the devoutest and holiest affections originated by the spirit of God in the Christian heart."—(Rev. R W. DALE: *Discourses.*) "If all the actions of the natural and social life be considered as without the province of religion, the necessary consequence will be that

We do not think of it, at least so much as we ought, in connection with our daily occupations and social relationships, with our conduct in society, and with nature around us.[1] Christianity is not something distinct from or opposed to every other thing, but it is something superadded, so as to mingle with, improve, and elevate all else.[2] It is one thing

men shall think themselves at liberty to perform them not according to the rules of religion. Whenever we look upon the ordinary actions of common life as indifferent, whenever we forget that there is either virtue or vice in almost every one of them, we are in great danger of indulging vice and contracting guilt in the performance of them. Whenever we allow ourselves to imagine that those actions have no influence on our salvation, we shall be ready to do them in such a manner as must obstruct our salvation."—(Dr. A. GERARD: *Sermons.*) "The man who sees God only at certain times and in certain places, as in temples and groves, will feel as if he were beyond God's cognizance and control in all other positions. Hence we find the earnest (we cannot say spiritual) worshipper at the altar cheating in the market-place, and indulging the basest propensities of his nature, when he thinks himself under the clouds of concealment."—(Dr. MCCOSH: *Divine Government.*) "There is no such thing as making religion religion and business business; there is no such thing as a man's being a holy man in the sanctuary and a cheating man in the shop; there is no such thing as a man's being a pure spiritual man in the church and a tricking politician in the caucus."—(H. W. BEECHER.)

[1] Men should be disposed "to address themselves to the discharge of all temporal tasks under a firm and pleasing belief that, by doing these in a proper manner, and in a suitable spirit, they are best qualifying themselves for an inheritance in that more enduring state of existence towards which the hopes and aspirations of their minds are continually carrying them."—(*Manual of Conduct.*) Man's "very worldly employment in honest trades and offices is a serving of God." The ploughman, the artisan, the merchant, "these men are, in their callings the ministers of the divine Providence, and the stewards of the creation, and servants of a great family of God, the world, in the employment of procuring necessaries for food and clothing, ornament and physic."—(JEREMY TAYLOR: *Holy Living.*) "Have you, as a part of your obedience to Christ, taken time to sit down and think what birds and flowers mean?"—(H. W. BEECHER.) "Few persons think of the heavens now, except as a practical and scientific realm. They don't see God in the handiwork of the earth. . . . Whereas the sublime old Hebrew worshipper, walking forth, beheld God in the stars that whispered by night, in the sun that flamed by day, in the rain, and lightening, and thunder, and in all the phenomena of nature, they have grown wise and scientific, and have hunted God out of our material globe."—(*Ditto.*)

[2] "The man who does the commonest thing in the world recognising it as part of the divine order of things, . . . that one man should be serviceable and useful to another—the man, I say, who does a thing well because of this, and who tries to do it better, is doing God service." "The work you have to do to-morrow in the counting-house, in the shop, or wherever you may be, is that by which you are to serve God. Do it with a high regard, and then there is nothing mean in it; but there is everything mean in it if you are pretending to please people when you only

to view religion as something distinct from, opposed or contrary to all other things; another to view it as higher indeed than all else, but as becoming a part of them, and mingling with and elevating them; and that to which all other things naturally lead, and to which they look for their highest perfection.[1] All learning and all education, if it be of the right kind, must lead up to religion.[2] The more a man is educated and trained the more must he feel his need of religion, and the more dissatisfied will he become with anything short of it.[3]

It results from this tendency to regard religion as something distinct and apart from all other things, that Christian people so frequently separate religion and morality, and speak of the latter as if it were something different from if not actually opposed to the former.[4] Can a man love

look for your wages. It is mean then: but if you have a regard to doing a thing nobly, greatly, and truly, because it is the work that God has given you to do, then you are doing the divine service."—(GEORGE MAC DONALD.) "By a religious fulfilment of common duties, we become effectual fellow-workers with God in advancing the interests of his kingdom in the world."—(*Manual of Conduct.*) "All true work is sacred; in all true work, were it but true hand labour, there is something of divineness." "No man has worked or can work except religiously, not even the poor day labourer, the weaver of your coat, the sewer of your shoes. All men, if they work not as in a great taskmaster's eye, will work wrong, work unhappily for themselves." "You have not work otherwise; you have eye service, greedy grasping of wages, swift and ever swifter manufacture of semblances to get hold of wages."—(T. CARLYLE.)

[1] "Pray learn to understand how all work has in it a spiritual element; how the meanest thing on earth has a divine side; how all the temporary forms include essences that are to be eternal. Whatever be the meanness of a man's occupation, he may discharge and prosecute it on principles common to him, with Michael or Gabriel or any of the highest spirits of heaven. If an angel came to earth to live and work in the likeness of a man, and in one or other of man's many occupations, he would not care much whether he governed a kingdom or sold tripe."—(T. BINNEY: *Both Worlds.*) "When religion governs all our inclinations and actions, and the temper of our minds, and the course of our lives is conformable to the precepts of it, all is peace."—(TILLOTSON.)

[2] "Culture, if thoroughly and consistently carried out, must lead on to religion, that is, to the cultivation of the spiritual and heavenward capacities of our nature."—(Prof. SHAIRP.)

[3] "Religion is to the soul what health is to the body; it is the right ordering of all the faculties."—(H. W. BEECHER.) "Religion was given us as the best rule for the conduct and government of our whole lives."—(R. NELSON.) "Religion sets up its jurisdiction over all the operations of the mind."—(ALBERT BARNES.)

[4] It seems to me a "monstrous theory of some Christian people, that if

truth, and not be a lover also of the God of truth? Can he live uprightly without pleasing the God of uprightness? Can he seek the welfare of his fellow men without in so far serving God?[1] To have sought the truth with an earnest, true, and loving heart is very near akin to having found it.[2] Of him who had kept the law from his youth our Saviour said that he was not far from the kingdom of heaven.[3]

a man fails to discharge his duty towards God, his very virtues deserve no honour or approbation. . . . It is curious how this theory that goodness and virtue lose their essential character, and cease to be goodness and virtue in men who do not love and fear God, has been accepted and maintained by theologians both of ancient and modern times, and how it has been professed by hostile churches. . . . Whatever theologians may teach, I will do honour to moral excellence wherever I find it. I will not pervert the plain dictates of my conscience under the pressure of any theological system whatever. Truthfulness, uprightness, unselfishness, these are noble and beautiful wherever they exist, whether they belong to a Christian or to a heathen."—(Rev. R. W. DALE: *Discourses.*) "It is the fashion with some to say of one person or another, within the enclosure of the Christian Church and Christian household, 'He is amiable, he is moral, he is conscientious, an exemplary son, a watchful parent, even an assiduous worshipper; but he has not a spark of grace.' And if you urge that fallen nature is not thus prolific of good . . . you are in danger of being charged with an utter ignorance yourself of the thing spoken of." (Rev. C. J. VAUGHAN.) See also p. 19, note. [1]

[1] "Will any one tell me that if an irreligious man . . . sends his money to buy bread for the hungry, clothing for the naked, to build houses for the homeless women, and schools for destitute children, his work is not right and good in the judgment of God and men?" I say "that compassion for wretchedness, wherever it is manifested, is a trace and lineament of that divine image which God impressed upon our nature in the beginning."—(R. W. DALE.) "He that is a good man is three-quarters of the way towards being a good Christian, wherever he lives and whatever he is called."—(Dr. SOUTH.)

[2] "I dare not, it is true (with Justin Martyr), canonize the philosophers, and place Socrates and Heraclitus in heaven, neither am I sure that Aristotle, by his learned treatises of it, has obtained a place there. It is too officious a regard and too bold a charity thus happily to dispose of particular men. On the other hand, I dread to pass sentence of damnation on all the ancient pagans, and to aver that none were saved who died before the fifteenth year of Tiberius." "Since Abraham saw his day and was glad, how do we know that men renowned for their prudence, temperance, fortitude, chastity, liberality, and the like, might not also be favoured with a glimpse of the Messias, the desired of all nations, before he appeared in the flesh?" "Though the mere light of natural reason was not sufficient to conduct them, nor all their morality enough to entitle them to supreme felicity; yet I cannot be persuaded that the infinite goodness would doom the virtuous Gentiles to the abyss of misery."—(PALMER: *Aphorisms.*)

[3] "When the young man told Christ that he had kept the commandments from his youth, it is said *Jesus loved him.* Wherever we have learned to despise morality Jesus loved it."—(TILLOTSON: *Sermons.*)

While no one can be in the highest sense a moral man without being a Christian, let us not therefore contemn all morality, which is a good thing and a beautiful. A man is a Christian only to the extent that he is a moral man,[1] and Christianity is in a sense but the highest morality.[2] Let us hold that no one can be saved by any works of the law that he may do, but do not let us decry morality as something that is despicable, or at least worthless, in place of regarding it as it ought to be regarded, as a necessary part of religion. Need we wonder that many men of culture, and conscientious, feeling that those principles of goodness and morality within them must be true, refuse to accept as religion what professes to despise them, or allows them no place, and prefer rather to trust to their morality than accept such a religion.[3] If religion is regarded as something distinct and apart from all other things, if it is viewed as different from morality, and as having nothing to do with our everyday life, then can education have no connection with it, and can be of no service to it in any possible way. But there is or can be no such separation.

We are unfortunately too apt to sit in judgment upon the things or the events that are taking place around us, calling some good and ascribing them to God, others evil and attributing them to the enemy of man.[4] Such judgments

[1] "The dignity and power of religion depend precisely upon its union with morality. . . A religion which is not morality is even less valuable than a morality which is not religion. . . There is no true religion but that which springs from the same source as morality, and which in its principle and development is morality. . . They are so originally united that the one cannot be taken without the other. You cannot adopt the true morality without, at the same time, adopting the true religion."—(VINET.)

[2] I dare assert "that the best morally honest man is the greatest saint; and that morality is the principal part of true religion, and the test of all the other parts, without which faith is dead, and all other religious performances are a vain show and mere hypocrisy."—(MARSHALL: *On Sanctification.*)

[3] "A theory like this repels, and naturally repels irreligious men. It flatly contradicts their conscience, and they know it cannot be true. They feel that if religion is responsible for it, religion is out of harmony with the strongest convictions of their moral nature, and is hostile to morality itself." Such a theory "seems to me destructive of the very foundations, not only of morality, but of religion itself." (R. W. DALE: *Discourses.*)

[4] "Satan can drive men, under several colours, to act such things as he did the Boors in Germany and John of Leyden and his followers, whose practices are deservedly detested by all that have any spark of Christianity

can only be based on ignorance and are attended with the most pernicious consequences.[1] Our faculties are at best but very imperfect, and it is only an infinitesimal portion of God's works that can be seen by us.[2] We cannot

or humanity."—(Rev. A. SHIEL: *Hind Let Loose.*) In speaking of the religious controversies in Scotland during the 17th century, Mr Burton says: "It has been an evil thing for truth that the writers about such periods should think it their duty to paint the one side as angelic and the other as diabolical."—(*History of Scotland.*) "This articulate individualizing of the powers of good and evil, and the severing of the two into opposite armies, set in material hostility with each other, had a terrible and brutalising influence on the polemical and superstitious passions."—(*Ditto.*) The Secession Church of Scotland, we are told, were so opposed to Mr. George Whitefield, that "his popularity and the wonderful effects of his preaching, like those which happened at Cambuslang, were ascribed to diabolical influence."—(Dr. SOMERVILLE: *My Own Life and Times.*) "The Associate Presbytery proceeded so far as on the 15th of July, 1742, to pass an act, appointing the 4th of August following to be observed as a Fast, chiefly because (1) 'The Lord hath, in His righteous displeasure, left this Church and land to give such an open discovery of their apostasy from him in the fond reception that Mr. George Whitefield has met with;' and (2) Because the people are so much 'imposed upon by several ministers who, notwithstanding of all the ordinary symptoms of a delusion attending the present awful work (at Cambuslang) upon the bodies and spirits of men, yet cry it up as a great work of God.'"—(*Ditto.*) "It is hard to discern when the Devil doth thus immediately tempt any, and it is so ordinary to accuse the Devil of that which comes from our own evil inclinations and customs."—(Dr. HAMMOND.) "It is somewhat interesting to observe that, as the doctrines of the Church were gradually developed in the lapse of ages, the kingdom of Satan was put more and more into the background as the shadows disappear before the light."—(HAGENBACH: *History of Doctrines.*)

[1] "In his notions respecting the good and evil which exist in the world, man's view is commonly too general, too simple and vague, and has too little respect to the mingled state in which everything exists in this world."—(*Manual of Conduct.*) "This world is not in the state in which the intelligent and benevolent mind would have expected it to be *a priori*. Let the problem be: Given a God, of infinite power and wisdom, to determine the character of the world which He would fashion, and man's solution would present a very different world from the actual one."—(Dr. MCCOSH: *Divine Government.*) "Dangerous it were for the feeble brain of man to wade far into the doings of the Most High whom, although to know be life, and joy to make mention of His name; yet our soundest knowledge is to know that we know Him not, as indeed He is neither can know Him; and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach."—(HOOKER.) "Things, seemingly the most insignificant imaginable, are perpetually observed to be necessary conditions to other things of the greatest importance."—(BUTLER.) "We frequently find that, in the actual course of things, events of great moment have their origin in circumstances of such apparent insignificance, that at the time of their occurrencethey scarcely solicited our attention."—(*Manual of Conduct.*)

"We are all short-sighted, and very often see but one side of a matter

discern the end from the beginning, and the end of all things is hid.[1] Every event that is happening now had its commencement in the beginning of time, and its results will continue to the end of the world.[2] How

our views are not extended to all that has a connection with it. . . . . We see but in part, and we know but in part, and therefore it is no wonder we conclude not right from our partial views."—(JOHN LOCKE.) "No human capacity ever saw the whole of a thing."—(J. RUSKIN.) "We are to the grand system and series of God's government like a man who, confined in a dark room, should observe through a chink of the wall some large animal passing by; he sees but an extremely narrow stripe of the object at once, as it passes by, and is utterly unable to form an idea of the size, proportions, or shape of it."—(JOHN FOSTER.) "The view of man is limited to but a small portion of this infinitely extended and eternally continued dominion; and hence it happens that the arrangements of that portion of this universally extended empire, with which we are connected, or which is exposed to our view, necessarily assume to us the appearance, not so much of means leading to future ends as of ends terminating in themselves, and assuming a character unconnected with the whole scheme of which they are a part, or with the more distant issues towards which they are conducive."—(*Manual of Conduct.*) "The scheme of Providence, the ways and works of God, are too vast, of too large extent for our capacities. There is, as I may speak, such an expanse of power and wisdom and goodness in the formation and government of the world, as is too much for us to take in or comprehend. Power and wisdom and goodness are manifest to us in all those works of God which come within our view; but there are likewise infinite stores of each poured forth throughout the immensity of the creation: no part of which can be thoroughly understood without taking in its reference and respect to the whole: and this is what we have not faculties for."—(Bishop BUTLER: *Sermons.*)

[1] "It is impossible that we should comprehend those dispensations which we only see a part of, and that oftentimes a very small one. Were we able to view the chain from beginning to end, that which now appears confusion, we should then discover to be the exactest order and regularity. . . . But, alas! we seldom see more than a few broken links; and being thus short-sighted, it is no wonder if we be often puzzled and confounded."—(Rev. J. BALGUY: *Sermons.*) "How foolish, how wicked is it in man, who is but of yesterday and knows nothing, to prescribe to the Almighty, and arrogantly to censure the counsels and conduct of him whose views are from everlasting to everlasting. A man must be capable of tracing the connection between what has taken place at this moment, and that which shall occur at the distance of centuries to come, before he dare to pronounce or form the most imperfect opinion or prediction on the present or future procedure of God."—(Rev. J. PHILIP.)

[2] "Everything that now is has sprung from the vast series of events that have gone before, and is connected with all the future changes that are yet to diversify the history of the universe."—(*Manual of Conduct.*) "All the ages are linked together by a succession of causes and effects which bind the present state of the world to all the states which have gone before."—(CONDORCET.) "No atom can be disturbed in place, or undergo any change of temperature of electrical state or other material condition, without affecting by attraction, or repulsion, or other communication, the surrounding atoms. These again, by the same law, transmit the influence

then shall we venture to judge that of which we know so little?[1]

The man of observation and thought soon comes to see

to other atoms, and the impulse thus given extends through the whole material universe. Every human movement, every organic act, every volition, passion, or emotion, every intellectual process, is accompanied with atomic disturbance, and hence every such movement, every such act or process, affects all the atoms of universal matter. Though action and reaction are equal, yet reaction does not restore disturbed atoms to their former place and condition; and, consequently, the effects of the least material change are never cancelled, but in some way perpetuated, so that no action can take place in physical, moral, or intellectual nature, without leaving all matter in a different state from what it would have been if such action had not occurred."—(G. P. MARSH: *Man and Nature.*) According to Leibnitz, "from the given state of any *Monad* at any time, the eternal Geometer can find the state of the universe, past, present, and to come." "Every particle of matter affects, firstly and chiefly, its immediate neighbours, then less strongly those more remote. To some extent each particle of matter attracts the whole universe. Similarly, may we not say, that every incident happening in a moment of time (for incident in time corresponds to matter in space) affects its immediate consequent, and again less powerfully the entire process of the world's action?"—(E. E. BOWEN: *Force of Habit.*)

[1] "God is the Sovereign of the world. . . Who shall take upon them to control God and prescribe laws to him how to deal with his creatures? Why should a finite understanding prescribe measures and methods to an infinite majesty?"—(Dr. CHARNOCK.) "If we question his providence we question his wisdom. Is it fit for us, who are but of yesterday and know nothing, to say to an infinite wisdom, 'What do'st thou?' and to direct the only wise God to a method of his actions?"—(DITTO.) "Much of the difficulty which we feel in contemplating the events of Providence, arises not so much from the perplexity of the subject itself, as from our taking too partial views of it. We do not judge of the parts by the whole, but we judge of the whole by those parts only which come under our own observation."—(Rev. J. PHILIP.) "A cause in our usual mode of conceiving it is commonly but one event immediately preceding some other, respecting whose appearance we feel disposed to speculate; but who can doubt that innumerable preceding occurrences were as necessary to the production of any particular event as that one by which, in the scheme, it was immediately preceded. . . . While we consider any event, as related only to those that are most immediately in juxta-position to it, a wider and better view of the arrangements of the universe, even at any particular moment, would show us that the event under contemplation was connected not only with all that had gone before and that was to follow it, but with the whole combination of co-existing events which are at that moment in actual occurrence. In a word, the whole scheme of nature and of Providence is one infinitely connected and ever-expanding evolution, and as the condition of the universe at the moment in which we now contemplate it has resulted from the operation of the infinity of causes or events—all under the guidance of perfect wisdom, and power, and goodness, which have preceded it, so its present state is one moment in the infinitely diffused course of that stream which is bearing forward the entire system of things towards its final destination."—(*Manual of Conduct.*) "To an

that much that at one time seemed to be evil has eventually turned out for good; and not a little that once was regarded as good has been found to be fraught with evil.[1] As his opportunities multiply, and his observations extend, he comes to be less rash in his judgments of things, and more and more inclined to wait for the issue,—till at

eye that could take in the whole" of nature, it would perhaps "seem to consist not of an infinite series of successive causes and effects, but of one vast assemblage of arrangements, all of which pass into each other—all have equal degrees of importance, and all together constitute one unbroken and perpetually flowing order."—(*Ditto.*) "Human wisdom has reached its farthest point when it gets to say, 'I do not know: God knows.'"—(*A Discourse on Plato*, quoted by Dr. JOHN BROWN, in *Horæ Subsecivæ.*)

[1] "In looking back on what is past of our earthly progress, we perceive that one event or portion of our lives has had a relation to what was to be evolved at a future period of our course; that what seemed to us to be the darkest or severest trials of our early years have had important issues in coming events, for which indeed our previous trials were only a preparation; and that the whole scheme of our past lives has been arranged upon a plan in which there was no line that had not its assigned direction, or that was incapable, if properly followed out, of leading to a good and important result."—(*Manual of Conduct.*) "No situation of our lives is ultimate, but has something beyond it. . . . The worst situation has in it some principle of good which may yet be evolved, and the best some capability of evil which may yet be brought into operation."—(*Ditto.*) "All events flow into each other, and the worst events often issue in good when they are judiciously used, as the most apparently prosperous become, when we do not conform our sentiments and conduct to our situation, the eventual sources of future disaster."—(*Ditto.*) There are many things which, to a superficial observer of Providence, may seem digressions from the main end; many things may seem to happen fortuitously, ... and hence men may infer that there is no Almighty mind that guides and controls them. But a wise man sees them all in their due place and order, acting that part which infinite wisdom has appointed them, and fulfilling their various parts of one and the same eternal design and purpose."—(Rev. J. SMITH: *Discourses.*) "In the course of Providence such things are done that men could not imagine could be done without injustice; yet when the whole connection of their end is unravelled, they appear highly beautiful, and discover a glorious wisdom and righteousness."—(Dr. CHARNOCK.) "The greatest results are frequently observed to have had their origin in apparently small occurrences, and, on looking back on our own histories, there is no reflecting man who has not often had occasion to remark how wonderfully some of the most important events of his life have proceeded from accidents to which, at the moment of their occurrence, he felt no disposition to attach so much future influence."—(*Manual of Conduct.*) "The more extensive the views of men become, the more cheerful and satisfactory will be their conceptions of the plan according to which all things are conducted."—(*Ditto.*) "The man of cultivated mind is influenced by the recollection that many things at one time appeared to him marvellous, which he now knows to be true; and he thence concludes that there may still be in nature many phenomena and many prin-

length as he comes to lose sight of mere self, and of individuals, and to take in families and peoples, and races, and all time, the philosopher,[1] arrives at the conclusion that "whatever is, is right";[2] and the Christian is convinced that "all things work together for good to them that love God."[3]

ciples with which he is entirely unacquainted."—(Dr. ABERCROMBIE: *Intellectual Powers.*)

[1] "The philosopher is by profession the interpreter of nature, that is, of the language of God's works, as the Christian divine is the interpreter of Scripture, that is, of the language of God's spirit."—(Dr. G. CAMPBELL: *Pulpit Eloquence.*) "A philosopher should not see with the eyes of the poor limitary creature calling himself a man of the world, and filled with narrow and self-regarding prejudices of birth and education, but should look upon himself as a catholic creature, and as standing in equal relation to high and low, to educated and uneducated, to the guilty and the innocent."—(THOS. DE QUINCEY.)

[2] "The truly philosophical historian will believe that there is an eternal order in the government of the world to which all might and power are to become and do become now subservient; that truth, justice, wisdom, and moderation are sure to triumph; and that where in the history of individual life the contrary appears to be the case, the fault lies in our mistaking the middle for the end."—(BUNSEN.) "In this God's world, with its wild, whirling eddies and mad-foaming oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? . . . I tell thee again there is nothing else but justice. One strong thing I find here below: the just thing, the true thing."—(T. CARLYLE.) "The wisdom of God hath methodized the course of things unto the best advantage of goodness, and thinking considerators overlook not the tract thereof."—(Sir T. BROWNE.) "I believe that everything in human society, even what is apparently injurious, is the cause of improvement and of progress. I believe that evil tends to good, and calls it forth, whilst good cannot tend to evil; whence it follows that good must in the end predominate."—(BASTIAT: *Harmonies of Political Economy.*) "My melancholy musings on the state of the world have been much consoled by the famous maxim, 'Whatever is is right!' Yes, I believe that the whole system taken together is the best possible—is absolutely good."—(JOHN FOSTER.) "It is a truth which cannot be too carefully weighed by us . . . that if we could take in the whole scheme of things, we should be satisfied that the universe is but one glorious manifestation of the disposition of its Author to bless his creatures, and to conduct them to that blessedness by provisions of wisdom most beautifully suited to the infinite variety of their capacities."—(*Manual of Conduct.*) "To a good and just man nothing really evil ever happens either in this life or in any other; neither is the welfare of such an one for a moment overlooked by the immortal gods."—(SOCRATES.) "Reconcile the events of things unto both beings that is of this world and the next, so will there not seem so many riddles in Providence, nor various inequalities in the dispensation of things below."—(Sir T. BROWNE.)

[3] "It is certain that no ship at sea keeps more exactly by the compass which directs its course than Providence doth by that promise which is

The Creator of his sovereignty in and over his own creation is not to be denied, must be regarded as the Supreme Ruler and Governor of the universe, and everything that takes place therein must be viewed as under his command or subject to his permission.[1] This is not less a doctrine of Scripture than it is according to reason; for we have the assurance that every good and perfect gift cometh from God, and the question is asked, "Shall there be evil in a city, and the Lord hath not done it?"[2] I make peace with and create evil," saith the Lord of Hosts.[3] Even the Devil

its pole star."—(JOHN FLAVEL.) "The Christian trusts in that eternal wisdom, that unbounded mind, that all-seeing eye which diffuses itself throughout the universe, and seated in the wheels of motion, guides them all, and powerfully governs the most eccentric motions of the creatures, carrying them harmoniously forward in their several orbits to one last end."—(Rev. J. SMITH: *Discourses.*) "Oh how searching and delightful a sight will that be to behold at one view the whole design of Providence, and the proper place and use of every single act which we could not understand in this world. . . . All the dark intricate puzzling Providences at which we were sometimes so stumbled, and sometimes amazed, which we could neither reconcile with the promises nor with each other, nay, which we so unjustly censured and bitterly bewailed as if they had fallen out quite cross to our happiness, we shall then see to be with us as the difficult passage through the wilderness was with Israel, 'the right way to a city of habitation.'"—(JOHN FLAVEL.)

[1] "God hath an indisputable and peculiar right to the government of the world. . . . He is the Creator, and therefore is the sovereign lord and ruler."—(Dr. CHARNOCK: *Divine Providence.*) "Every event is to be understood as ordered by God, just as certainly as if it had taken place in a world where there were no other causes than the divine volitions."—(Dr. MCCOSH: *Divine Government.*) "There is not in anybody's lot such a thing as a crook in respect of the will and purpose of God. Take the most harsh and dismal dispensation in one's lot, and lay it to the eternal decree made in the depth of infinite wisdom before the world began, and it will answer it exactly without the least deviation—'all things being wrought by the counsel of his will.' Lay it to the providential will of God in the government of the world, and there is a perfect harmony."—(Rev. T. BOSTON: *The Crook in the Lot.*)

[2] "He is at the same time said to create evil, darkness, confusion; and yet to do no evil but to be the author of good only. . . . He is introduced, saying of himself, 'I form light and create darkness; I make peace and create evil; I the Lord do all these things.' What is the meaning, the plain language of all this, but that the Lord delighteth in goodness, and (as the Scripture speaks) evil is his strange work? He extends and pursues the universal good of his creation: and the evil which happens is not permitted for its own sake or through any pleasure in evil, but because it is requisite to the *greater good* pursued."—(TURNBULL: *Moral Philosophy.*)

"Nothing is acted in the world without the will of God. His will either commands it or permits it. . . . Even the sins of the world his

himself, we are taught, is under the power and subject to the authority of the Almighty, so that he could not harm a hair of Job's head or touch a lamb of his flock without the divine permission.[1] And as "the Lord blessed the latter end of Job more than his beginning," so it ever is that the Devil, in exerting his utmost machinations against the human race, is only by so much the more advancing the cause of Christ in the world.[2]

There is nothing here that militates against a belief in the original depravity of human nature, or even in the existence of sin and evil in the world in the present day.[3] It

will permits them, his power assists in the act, and his wisdom orders the sinfulness of the act for holy ends."—(Dr. CHARNOCK.) "God does not delegate his *authority* to the oppressor, though he employs him as his instrument of correction; he still keeps the reins in his own hands. . . . These black instruments who are thus allowed to ravage the earth may be in the scheme of Providence unintentionally preparing the elements of moral beauty."—(HANNAH MORE: *Christian Morals.*)

[1] "Satan is under the power of God, and is so ruled by his authority that he must yield obedience to it. Moreover, though we say that Satan resists God and does works at variance with his works, we at the same time maintain that this contrariety and opposition depend on the permission of God."—(CALVIN: *Institutes.*) "The Devil cannot arrest Job nor touch a lamb of his flock, nor a hair of his head without a commission from God."—(Dr. CHARNOCK.)

[2] "Had Adam not fallen, and had he filled the earth with a holy race, I know not what the Adamic state of glory would have been, but I know that it is a much higher state unto which we shall be brought through union to the Incarnate Son of God."—(Prof. DUNCAN.) "The breach of the first covenant was an occasion of introducing a better; man's sinning away his first stock was an occasion to God to enrich him with a surer. The loss of his original righteousness made way for a clearer and more durable."—(Dr. CHARNOCK.) "That both angels and men attain to the proper ideal of their creation, more fully than they could have done had there been no fall, no incarnation, no redemption, is confessedly the doctrine of my book. But I am not acquainted with any sound divine who asserts the contrary, or who does not assert the same."—(Dr. CANDLISH: *Fatherhood of God.*) "Infidels are working for God though they do not know it. They shake and rend his truths until they think that they have destroyed them, but they have only cleared them of the shuck."—(BEECHER.)

"The laws of Providence may be regarded as harmonious without their necessarily excluding evil. Enough that evil has its explanation and its mission, that it checks and limits itself, that it destroys itself by its own action, and that each suffering prevents a greater suffering by repressing the cause of suffering."—(BASTIAT: *Harmonies of Political Economy.*) "There is no inconsistence in supposing that God may hate a thing as it is in itself and considered simply as evil, and yet that it may be his will it should come to pass considering all consequences."—(JONATHAN EDWARDS).

only says that granting and in view of these everything is arranged and established by the Supreme Governor of the universe in the best possible way for encountering and counteracting them.[1] It argues for the doctrine that the present order and disposition of things is the best possible under the circumstances, and that, even evil itself is in the hands of God the means of effecting a greater good.[2]

[1] "Without being the author of evil, the bare suggestion of which is blasphemy, He converts it to his own glory by causing the effects of it to promote our good;" and "by turning our suffering to our benefit, He repairs by grace the evils produced by sin." He "makes use of the faults even of good men to show them their own insufficiency, to abase them in their own eyes, to cure them of vanity and self-dependence."—(HANNAH MORE: *Christian Morals.*) "What a work of power and wisdom is it thus to make man's misery the source to him of a higher bliss; to make his sin end in greater holiness and purity; and to cause a rebellion which threatened confusion, an occasion for establishing that empire more firmly than ever in the affections of all his happy subjects!"—(Dr. ALEXANDER.)

[2] "It is difficult to handle the necessity of evil in such a manner as not to stumble such as are not above being alarmed at propositions which have an uncommon sound. But if philosophers will but reflect calmly on the matter, they will find that, consistently with the unlimited power of the Supreme Cause, it may be said that in the best ordered system evil must have place."—(TURNBULL: *Moral Philosophy.*) "I believe there is no person of good understanding who will venture to say he is certain that it is impossible it should be best, taking in the whole compass and extent of existence, and all consequences in the endless series of events, that there should be such a thing as moral evil in the world."—(JONATHAN EDWARDS.) "I believe," says John Foster, "that all the evil that ever has taken place, or that now prevails, was strictly necessary to the ultimate good which the Father of all intends." "Evil when traced to its consequences is only used as an instrument of good."—(*Manual of Conduct.*) "The evil in the world is overruled by the Author of good to be a means for the exercise of the highest faculties of benevolence, truth, and goodness, and the education of a moral nature in the discrimination of weeds from flowers."—(PAXTON HOOD.) "It is necessary in order to a man's existing as a moral being that sin should be possible."—(VINET.) "If in this life good men were to be constantly rewarded, and wicked men punished according to their deserts, it would operate upon us with so much force and violence, that we should cease to be free agents, and sink into mere machines."—(Dr. JAMES SCOTT.) "Men don't realize the truth that the curse of the law is blessed."—(Prof. DUNCAN.) "It is remarkable how all the great movements of society for the last fifty years, the wars, diplomacies, and even the public wrongs of the world, have tended universally and even visibly to favour the extension of Christian truth, and invigorate the efforts of Christian love."—(HORACE BUSHNELL.) "I believe in war, I believe there are times when it must be taken. I believe in it as a medicine. Medicine is not good to eat, but when you are sick it is good to take."—(H. W. BEECHER.) "It is strange to imagine that war, which of all things appears the most savage, should be the passion of the most heroic spirits. But 'tis in war that the knot of fellowship is closest drawn; 'tis in war that mutual succour is most given, mutual danger run, and common

In a complicated piece of machinery we may see wheels acting contrary to other wheels, and weights and drags that seem to impede its onward progress; but a more intimate knowledge of its mechanism would show that these are all necessary to its completeness, and serve to give it regularity, accuracy, and force. So in the moral world the opposition that truth, and righteousness, and goodness meet with here tends to their farther development.[1]

May we not well believe that the Deity, not ordaining, but foreseeing sin, and decreeing to permit it[2] in the begin-

affections most exerted and employed: for heroism and philanthropy are almost one and the same."—(SHAFTESBURY.) "Pain," says Dr. Thomas Brown, "is of advantage to the moral character in two ways; as warning from vice by the penalties attached to vicious conduct, and as giving strength to virtue by the benevolent wishes which it awakes and fosters, and by the very sufferings themselves which are borne with a feeling of moral approbation."—(*Philosophy of the Human Mind.*) "Death is a necessary part of the great system; the death of individuals constitutes the life of the whole, and to suppress death would be to suppress the world."—(VINET.) "Out of the view of death comes the view of life beyond the grave, as out of the view of sin . . . comes the glorious hope."—(FARADAY.) "Divine Providence is at all times, and over the whole face of the earth, constantly bringing good out of evil and bending the lawless passions and ill-conceived pursuits of men to purposes different from those which they had in view; . . . and punishment does not the less fall on those who do wrong, nor is their infamy and guilt abated, because a wisdom infinitely above theirs turns all evil to good." "A skilful ruler can often make the rebellious and mischievously conceived schemes of the people to issue in giving a firmer establishment to constituted authority, and a more progressive direction to public good; but it does not, on that account, the less follow that those are rebels who have countenanced these schemes of mischief, nor is their deserved punishment remitted because they have failed in their purpose, or because that purpose has been the means of bringing forth, under a management better than their own, the welfare of the community."—(*Manual of Conduct.*)

[1] "Nature is God's instrument to do whatsoever he pleases; and there is nothing so contrary but he may bring to his own ends; as in some engines you may see wheels having contrary motions, and yet all in order to one and the same end."—(CHARNOCK: *Divine Providence.*) "Man is placed under an economy in which there are numberless restraints and correctives, medicaments and penalties, all originating in the very constitution of the world, falling out in the order of Providence and ready to meet him at every turn—now with their bristling points to stop his career, anon with their whips to punish, and forthwith, with their counter-moves to frustrate all his labour, and throw him far back when he seems to be making the most eager progress." "We discover everywhere in the world traces of design and wisdom; but of design and wisdom, so far as the government of man is concerned, directed to the prevention or punishment of evil."—(MCCOSH.)

[2] "The Incarnation came, not within the coasts of time, but had its

ning established the laws of the universe so that the very effects produced by sin should eventually be the means of its own destruction, and of restoring man to his original, or even to a higher state of being?[1] We may not, with Edward Irving, believe that God ordained nature in its present form, and established it under its present laws for the express purpose of shadowing forth that future state of perfection into which it is to be brought ;[2] but we do believe

origin in the divine purpose before the foundation of the world."—(Edward Irving). "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of his creatures."—(*Westminster Confession of Faith.*) "When I say this work (*i.e.*, redemption) is carried on from the fall of man to the end of the world . . . it is not meant that nothing was done in order to it before the fall of man. There were many things done in order to this work before that. Some things were done before the world was created, yea from all eternity. . . . And there were things done at the creation of the world in order to that work before man fell; for the world itself seems to have been created in order to it. The work of creation was in order to God's work of providence."—(Jonathan Edwards: *On Redemption.*) "The holiness of God could never intend sin as sin. But the wisdom of God foreseeing it, and decreeing to permit it, intended the making it subservient to his own honour."—(Dr. Charnock.) God "may from all eternity have foreseen it (*i.e.*, sin), and it may even be said in some sense that he ordained it, to manifest his justice and his glory, and to show his mercy and sovereignty in redeeming men."—(Rev. C. H. Spurgeon.)

[1] "We may readily believe the human body to have been so planned, from the first, as that its form might adapt itself to another and a different internal economy."—(Isaac Taylor.) "By an act of disobedience, he (man) fell from the condition of holiness and happiness in which he was created, into an estate of sin and misery; and as the result of that single backward step, the whole world has been subject to a curse which falls upon soul and body, and extends through time and eternity. And yet, by a wonderful interposition of divine love, this retrograde step which issued in so much disaster, has raised man to a higher position than he could have attained, even had he continued pure and sinless as at the first. He is not merely brought forward to the point from which he retrograded; he is advanced greatly beyond it. Schiller boldly says, 'The fall was a giant stride in the history of the human race.'"—(Rev. Hugh Macmillan.) "As sin had dishonoured him at its entrance, in defacing his works and depraving his creature, so he would make use of the sins of men in repairing his honour and restoring the creature."—(Dr. Charnock.)

[2] "I believe God hath ordained nature in it present form, and established it according to its present laws, for the single and express purpose of shadowing forth that future and perfect condition into which it is to be brought; so that, from man down to the lowest creature, and from the animated creation down to the lowest plant, and from the vegetable creation throughout the elemental and inorganic world, everything con-

that the present order and disposition of things has been established expressly with the view of bringing about the final restoration of man;[1] and that whatever happens either of good or bad is under the direction and control of the Almighty, and is intended by Him in his own good time and way for the accomplishment of this end.[2] Thus the necessity for labour which is commonly viewed as a hardship, and looked upon as one of the evil consequences of the fall, in place of being regarded as a curse, ought rather to be looked upon as a blessing.[3] Had man in his fallen

taineth the presentiment of its own future perfection, hath been so constituted of God as to be prophetic thereof, and is bearing silent witness to the redemption and restitution of all things which is yet to be."—(IRVING: *Sermons.*)

[1] "Reason tells us that a wise being proposes to himself a reasonable end in everything he does, and that he uses all the necessary means to attain it. The end which God had in view, with regard to his creatures, and particularly with respect to man, cannot be any other on the one side than his glory; and, on the other, the perfection and happiness of his creatures, as far as their nature or constitution will admit."—(BURLAMAQUI: *Natural Law.*) "When we see how graciously he has turned our very lapse into an occasion of improving our condition; how from this evil he was pleased to advance us to a greater good than we had lost; how that life which was forfeited may be restored; how, by grafting the redemption of man on the very circumstance of his fall, he has raised him to the capacity of a higher condition than that which he had forfeited, and to a happiness superior to that from which he fell,—what an impression does this give us of the immeasurable wisdom and goodness of God; of the unsearchable riches of Christ."—(HANNAH MORE: *Practical Piety.*) "The evils which God pronounced on the first transgressors . . . were altogether in harmony with the new state of merciful discipline and hope."—(Rev. J. H. HINTON.)

[2] "The sanctification of his people being the universal and all-inclusive will of God, it is likewise towards its accomplishment that all human events tend. . . . It is for the enlargement and strengthening of the Church that all the empires of the world have their rise, history, and decay. For this, God changes their laws, alters their boundaries, desolates them by war, or blesses them with peace."—(Dr. H. DARLING.) "The evils which we now suffer, because of Adam's sin, are not laid on us penally, or as of the nature of punishment, but beneficially for the purpose of salutary discipline."—(Rev. J. H. HINTON.) "Divine justice is the justice of goodness, and therefore cannot delight to punish. It has always some good end before it, and therefore would not punish but for the attainment of further good. . . The great design of divine justice is to establish the eternal and immutable law of right, and to maintain its integrity inviolable."—(Rev. J. SMITH: *Discourses.*)

[3] "In the beginning of the Bible it is said, 'In the sweat of thy brow thou shalt eat bread.' This the multitude have ever looked upon as a curse—the philosopher alone perceives in it a universal medicine."—(SALZMANN.) "From the merciful and wise provision conveyed in that

condition been allowed to continue without the desire or necessity for labour the race would speedily have degenerated physically, morally, and intellectually.[1] The curse

portion of the sentence passed upon man which insists that he should earn his livelihood by labour, we might fairly gather that he was not really cursed by the Almighty ; for who has not felt the great benefit resulting from this portion of the sentence being literally carried out to the sweat of the brow in the eagerness of some pursuit, or in the glow of manual labour? . . . Am I not justified in asserting that the earth was cursed for man's benefit, inasmuch as it thus becomes not merely a proper receptacle for him, but one best fitted for the improvement of his fallen nature." —(Topham: *Philosophy of the Fall.*) "God told Adam that the ground was cursed for his sake, but not that his labour was cursed. He told him that in the sweat of his face he should eat his bread till he returned to the ground. But so far from labour partaking of the curse, it was given him as the means of triumphing over the curse. The ground was to produce thorns and thistles, but labour was to extirpate these thorns and thistles and to cover the face of the earth with fruit trees and bounteous harvests." —(Wm. Howitt.) "Work in itself is not the curse of man. Work was before the fall; work shall be after the restoration. No course which could have been devised for human sin would have been so formidable as that of compulsory idleness. If God had sought only punishment, this might have been its nature: a perpetual and an inevitable inactivity. But God, even in wrath remembering mercy, designed the curse of man to be remedial, yet more than penal, and therefore he deprived him not of occupation."—(Rev. C. J. Vaughan.) "It is to Providence having made it necessary that the bulk of mankind should be engaged in one sort of employment or another, that we owe a great part of that sobriety and virtue which still remains in the world."—(Dr. T. Fothergill.) "To this are owing the birth and improvement of the arts and sciences which contribute so much both to the use and embellishment of life, and serve to lift men up so much above inferior ranks of creatures. . . . Great and numberless are the advantages which men derive from arts and sciences, and consequently from industry, by which they are both begun and carried on."—(Rev. J. Balguy.) "Were mankind not under the necessity of labouring for a subsistence, so far from becoming philosophers, I am inclined to think they would ever have remained a race of ignorant savages, scarcely raised above the brute creation. What motive would they have had for exertion, what incentive to awaken their faculties, and arouse them from the apathy of indolence, so natural to man? The necessity of regular industry, to secure subsistence, appears to be the first step towards the development of their faculties, both physical and mental." —(Mrs. Marcet.) "What was inflicted upon man for the punishment of his first transgression is now become the most likely means of preserving us from all other sin. It is by labour that we are furnished with all the necessaries and advantages of this life. And I doubt not, if we consider the matter right, it will be found that our being engaged in some business and employment conduces as much to our eternal as to our temporal welfare. . . Industry fixes the mind, and keeps it clear and free from all loose thoughts and wandering desires, and guards us in every way against the attacks of our spiritual enemy."—(Dr. Gastrel.)

[1] "It is generally supposed, and sometimes said, that labour was imposed upon man as a curse, but we are unable to assent to this view. . . . Idle-

lies not in labouring, but in spending one's time in idleness and ease—a prey to a multitude of physical and mental disorders, to dissipation and vice.[1] Nay, is not labour the very means by which the curse is being removed and the earth again rendered fruitful and lovely as at first?[2]

In creating man, and in establishing the laws of this lower world, God doubtless did so in view of all that was subsequently to take place, in view also of the means by which this was to be effected; and can it be doubted that He would other than have selected the best and most efficient means for the accomplishment of His purposes?[3] Nor

ness weakens the body, brings apathy to the spirit, and stupefies the mind; misery and crime, therefore, follow in its train, and whatever drives it away must be a blessing, not a curse. For this purpose, God has enjoined labour; and to ensure the practice of it, He has made the supply of man's wants to depend upon it. Wisdom and goodness were, therefore, commingled when God said to our forefather, 'Cursed is the ground for thy sake.' . . Industry is a preventive to crime, as well as a reformer of those who have fallen into it. Many blessings does it bring in its train, and well may its praises be celebrated."—(Rev. H. Smith: *Mental and Moral Training.*) "We acknowledge that man would have been more wretched than he is had he not been placed in circumstances which compel him to exert himself in body or mental labour. . . With man's present nature an Eden would not have been suited to him."—(Dr. McCosh.)

[1] "Never despise work as your reproach; never hate work as your curse. He who works is not contemptible; he who works not, high or low, rich or poor, has the mark of the curse: yea, of a curse which God never uttered, branded in fire upon his brow."—(Rev. C. J. Vaughan.) "We are convinced that, if man were not obliged to toil for his bodily sustenance and comfort, his natural restlessness would compel him to deeds which would throw society into hopeless disorder and deluge the earth with blood. . . Such is the nature, temper, and spirit of man that, if not constrained to be busy, he would be wretched and vicious beyond endurance." (Dr. McCosh.)

[2] "When all men worship the true God, then 'the earth is to yield her increase;' the grapes are to hang in heavier clusters: the oil is to flow in richer streams; the corn is to yield a more golden harvest; the pastures are to be covered with more numerous flocks; a man's temporal life is to be happier, nobler, more beautiful, when the whole race is brought back to the love and worship of the Creator."—(Rev. R. W. Dale.) "Behold every plant of the field ministering to us either food, or clothing, or medicine. Behold how kindly the fruits of the earth have become, how generous and cheerful; behold how beautiful they are; how large, juicy, and productive when recovered from their natural wildness; how they rejoice and sing for joy in the midst of us, because God has made them glad."—(Edward Irving.)

[3] "A true providence, on the part of God, demands a perfect foreknowledge; but it demands not only that he hath foreseen everything, but also that he hath provided for everything, otherwise he is deficient either of the wisdom to foresee or the power to provide."—(Leibnitz.)

can it be regarded as other than a mark of the highest wisdom that the very means by which He testifies His displeasure at sin should eventually be the means of its destruction, and of restoring man to a higher and more perfect state than that from which he fell.[1] It is as if a skilful physician, called in to prescribe for a patient suffering under the effects of a deadly poison, should employ an antidote of such a kind that its virtue depended upon the

"Believing that He (*i.e.*, God) has in view an end infinitely and perfectly good, I must believe that all things which take place among his creatures are means proceeding in an undeviating line towards that end, and that in decreeing the end, he decreed also the means. As nothing can take place beyond the sphere of his power, nothing can take place against his will; therefore the evils, the wickedness of mankind, are not against his sovereign will. Nothing is contingent, all evils are foreseen by him, and he permits them; but he would not permit them if something else would better answer his final purposes, inasmuch as to suppose otherwise would be to suppose that the great work might have been done better. . . . He who fixed the first great moving causes appointed all their effects to the end of the world. . . . Thus, regarding God as strictly the cause of all things, I am led to consider all things as working his high will, and to believe that there is neither more or less evil in the world than he saw accurately necessary toward that ultimate happiness to which he is training in various manners all his creatures."—(JOHN FOSTER.) "If the Author and Governor of all things be infinitely perfect, then whatever is is right; of all possible systems, he hath chosen the best, and consequently there is no absolute evil in the universe. This being the case, all seeming *imperfections* or evils in it are such only in a partial view, and with respect to the whole system they are *goods*."—(TURNBULL: *Moral Philosophy.*)

[1] "As sin brought suffering into the world, suffering must put an end to sin. So just is this law that it became the Author of all righteousness to act according to it. A work it was which magnifies the divine wisdom, in a manner more than we can express, that the disease should be converted into the remedy; that by the fatal consequence of sin, sin itself should be destroyed How wonderful is this! . . . His purposes are brought to pass by means the most unlikely in the world. . . . Suffering shall put an end to suffering; and by death itself shall death be overcome. These are the ways which become the Almighty, and do honour to his power and wisdom."—(Rev. W. JONES: *Sermons.*) "In the actual development of the consciousness of our species two distinct practical stages or articulations are to be noted: the first being an act of antagonism, put forth by man against his paradisaical or perfect nature, bringing along with it the fall (this is consciousness in its antagonism against good); the second being an act of antagonism put forth by man against his present or fallen nature, issuing in the redemption of the world through our Lord and Saviour Jesus Christ, and the restoration of man to the primitive condition of perfection which he had abjured (this is consciousness in its antagonism against evil)."—(Prof. FERRIER: *Lectures.*) "The conception of God as one that, ... instead of crushing it (sin) by the prompt application of penal law, heals it, making his own life the remedy, is glorious beyond conception."—(H. W. BEECHER.)

existence and the activity of the poison. It is the opposition that it meets with that constitutes its strength, turning the action of the poison against itself, and making its very activity a means of its expulsion from the system.[1]

This view receives further confirmation from the principles that are observed to be at work in human society. All progress, all growth, as we have seen, springs out of action; and it is in encountering opposition, in overcoming difficulties, that action is called out [2] Man is so constituted that his powers are developed by opposition, that his progress is carried on by antagonism, and his surroundings are exactly suited for this end.[3] With nature around he may

[1] Thus, in nature one poison is sometimes found to act as an antidote to another poison; for "when two poisons of different or opposite properties are administered about the same time in poisonous doses, the effects of the one may overpower and prevent the action of the other."—(Dr. CHRISTISON: *On Poisons.*) "Genuine Christianity," says Vinet, "can never be grafted in any other stock than the apostasy of man."

[2] "Without strife springs no productiveness, and without contraries no strife."—(ANON.) "In the mental as in the material world action and reaction are ever in proportion; and Plutarch well observes that as motion would cease were contention taken ont of the physical universe, so all human progress would cease were contention taken out of the moral."—(Sir W. HAMILTON: *Discussion.*)

> "——All subsists by elemental strife,
> And passions are the elements of life,
> The general order since the world began
> Is kept in nature and is kept in man."—(POPE.)

[3] The muscles "were made in their action to encounter and overcome *resistance* in every movement; and being created for this, their health and strength will be developed and sustained in proportion to the fidelity with which this their design is remembered and observed."—(ARCH. MACLAREN: *Physical Education.*) "The ruling part of man can make a material for itself out of that which opposes it, as fire lays hold of what falls into it, and rises higher by means of this very material."—(MARCUS AURELIUS.) "He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial."—(EDMUND BURKE.) "If there were no difficulties, there would be no need of efforts; if there were no temptations, there would be no training in self-control, and but little merit in virtue; if there were no trial and suffering, there would be no education in patience and resignation."—(S. SMILES.) "No one law, that is to say, no one force, determines anything that we see happening or done around us. It is always the result of different and opposing forces nicely balanced against each other."—(Duke of ARGYLE: *Reign of Law.*) "Progression produced by antagonism is a general law of the moral government of God."—(Lord

be said to be engaged in ceaseless strife.[1] He has to protect himself from its fury and inclemency by shelter and clothing. The earth must be tilled and sown in order to furnish him with the means of subsistence; its bowels must be laboriously searched for those treasures that are so necessary to his progress. Most of these, again, stubbornly refuse their aid till they have undergone further processes of preparation. In like manner, it is opposition or self-defence that compels him to form himself into society, and to adopt those laws and institutions through which alone any progress in civilization is possible.[2] It is by means of the opposition which his intellectual faculties find in nature, in the apparent multiplicity, dissimilarity, and want of order in the objects and operations of nature around him, that they are trained to observe, compare, analyse, combine; and in thus attempting to introduce order among other things he is introducing order into his own

LINDSAY: *Progress by Antagonism.*) "Das Mittel, dessen sich die Natur bedient, die Entwickelung aller ihrer Anlagen zu Stande zu bringen, ist der Antagonism derselben in der Gesellschaft; so fern dieser doch am Ende die Ursache einer Gesetzmäszigen Ordnung derselben wird."—(KANT.)

[1] "All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along. 'It is so,' says Goethe, 'with all things that man undertakes in this world.'"—(T. CARLYLE.) "What is immethodic waste thou shalt make methodic, regulated, arable; obedient and productive to thee. Wheresoever thou findest disorder there is thy eternal enemy; attack him swiftly, subdue him; make order of him, the subject not of chaos, but of intelligence, divinity, and thee."—(*Ditto.*)

[2] "Every step of progress in the history of our race has been made in the face of opposition and difficulty, and been achieved and secured by men of intrepidity and valour."—(SMILES: *Character.*) Speaking of certain leading principles of the British Constitution, Dr. J. H. Burton says: "These principles were not adjusted by the political skill of wise lawyers. They were the offspring of strife and bitter enmity. . . . Every speciality in the constitution was either the fruit of some victory gained, or the result of a compromise and treaty between two hostile powers."—(*History of Scotland.*) "God maintains the polity of nations by ambition, thirst of title, and power; . . . He preserves their liberty by licentiousness, impatience of control, and envy; . . . He leads to a principle of honour—that noblest sentiment of the human breast, by the desire of excelling; . . . . He sharpens our faculties by the whetstone of perverseness and litigiousness, which drive us to clear conception by the pains taken to misunderstand us; . . . He awakens our vigilance by the self-partiality of all we have to deal with."—(ANON.)

mind and thoughts.[1] Nor is it different with our moral nature. It is from the existence of evil that we come to know the difference between good and evil—from knowing and having experience of the wrong that we are led to desire the right.[2] It is from the consciousness of the evil

[1] "A man perfects himself by working—foul jungles are cleared away, fair seed fields rise instead, and stately cities; and withal the man himself first ceases to be a jungle, and foul unwholesome desert thereby."—(T. CARLYLE.) "While originally acquiring his knowledge of the course of nature, he (*i.e.*, man) is connecting in his mind ideas in the order in which nature herself presents them to him."—(Dr. NEIL ARNOTT: *Physics.*)

> ". . . . . For the attendant mind,
> By this all harmonious action on her powers,
> Becomes herself harmonious: wont so long
> In outward things to meditate, the charm
> Of sacred order soon she seeks at home,
> To find a kindred order . . . . .
> . . . . . Her tempered powers
> Refine at length, and every passion wears
> A chaster, milder, more attractive mien."—(MILTON.)

The labours of the true Christian for the perfecting of others are but efforts unconsciously directed to the perfecting of his own soul."—(Prof. CHARTERIS.)

[2] According to Professor Ferrier, consciousness "is an act of antagonism put forth against whatsoever state or modification of humanity it comes in contact with;" and man in his paradisaical state lay unconsciously "absorbed and entranced in his own happiness and perfection." The fall was occasioned by "an act of antagonism put forth by man against his paradisaical or perfect nature," and his restoration to his primitive condition of perfection is to be brought about by acting in antagonism to his present evil or fallen nature. "Children are, by learned men, said to be long ignorant of the Ego—blessed in many respects in their ignorance! This same Ego, as it now exists, being perhaps part of the fruit of that forbidden tree; that mere knowledge of good as well as of evil which our great mother bought for us at such a price."—(Dr. JOHN BROWN: *Horæ Subsecivæ.*) "The rational knowledge of good can take place only by the mental presence of the other premise, evil: and they (*i.e.*, our first parents) were not as gods, knowing both good and evil till they misused the only voluntary election which was put into their power."—(B. H. SMART.) "Sin being impossible, virtue would be also. . . . It is necessary, in order to man's existing as a moral being, that sin should be possible."—(VINET.) "We only know well what we have not always known; we only believe after having doubted; we are only conquerors, after having been conquered."—(*Ditto.*) "And this man—redeemed man—is advanced ultimately to a higher point in the scale of intelligent and moral being than unfallen man could ever have attained." "He has known evil as well as good, and through the very knowledge of evil he now knows good more."—(Dr. CANDLISH: *On Genesis.*) "The fall of man was to Schiller the happiest of all events, because thereby men fell away from pure instinct into conscious freedom, and with this sense of freedom came the possibility of morality."—(LEWES: *Life of Goethe.*)

that exists in our nature that we are led to long and strive after a nobler and purer life.[1]

Thus it is that truth has ever made greatest progress when it has been most opposed by error.[2] Human progress has never been in an undeviating straight line, but usually from one error or excess to another;[3] and it is only after a long process of shaking and refining that pure and unmixed truth (if, indeed, such a thing be at all possible for us) is arrived at.[4] Truth to us is relative—relative

[1] "He who is moved to embrace the Gospel must be first sensible of the difference between good and evil, truth and falsehood, virtue and vice; must love the one and abhor the other; must repent of his former transgressions, and receive the sacred knowledge which is offered to him with gratitude, and a firm resolution of performing his duty."—(JORTIN: *Discourses.*) "We have reason to bless God for those sins which awaken us, lead us to repentance, make us to love much, because much has been forgiven."—(Bishop WILSON.) "If so much depends on the soul's choices, it needs to be made wise that it may choose wisely, and possibly to choose unwisely in order that it may be wise. Thus it descends into selfishness and evil, . . . there to learn the wisdom of goodness in the contrasts of distaste, weariness, and hunger. And this, I suppose, is the solution of the various travail that is given to the sons of men to be exercised therewith."—(HORACE BUSHNELL.) "Virtue flows from grief, from the consciousness of sin and of frailty, and is never of the best and most characteristic kind, but when this consciousness lies at the foundation of it."—(*Manual of Conduct.*) "The most useful channel experience runs in to reach the public mind is by general error and general calamity."—(Dr. H. G. MACNAB: *Analysis and Analogy.*)

[2] "Truth, like a torch, the more it's shook it shines." A "clearer perception and livelier impression of truth" is "produced by its collision with error."—(J. S. MILL.) "Had there been no Hume, there would have been no Reid and no Kant." "Every advance in science, every improvement in the command of the mechanical forces of nature, every step in political and social freedom has risen in the first instance from an act of scepticism."—(J. A. FROUDE.) "The opposing views in society do not, as might be supposed, nullify or destroy each other, but produce motion and powerful action, like the attractions and repulsions of electricity."—(Dr. MCCOSH.) "Luther tells us that when he first began to turn his back upon Popery he intended no more than to withstand Popish pardons and selling indulgences: yet, neither would God nor his enemies let him alone till he resolved, with Moses, not to leave a hoof of Popery unopposed."—(Rev. T. BROOKS.)

[3] "The general progress of the human race has been marked by strange fluctuations. It has not advanced steadily in one direction reaching its present stage of advancement by the shortest and straightest paths."—(Rev. HUGH MACMILLAN.)

[4] "To have a knowledge of truth is to perceive things such as they are in themselves, and to form ideas concerning them conformable to their nature."—(BURLAMAQUI: *Natural Law.*) "In revolutions of opinion, one part of the truth usually sets while another rises, . . . improvement consisting chiefly in this, that the new fragment of truth is more wanted,

to our powers of observation, to our faculties for judging, to the extent of our knowledge, and it may well be questioned if pure truth can be comprehended by us at all.[1] What is commonly called truth is not truth pure and simple, but truth with more or less of an admixture of error; nor, on the other hand, can there be error without more or less of an admixture of truth, otherwise it could not for a moment obtain a place in any human breast;[2] for there is a natural affinity to truth in man which leads him to seek for and embrace it, while falsehood

more adapted to the needs of the time, than that which it displaces."—(J. S. MILL: *Liberty.*)

[1] "I suppose that truth absolutely pure and perfect can dwell only in the divine mind. To lodge it in the mind of a creature exactly as it is in the mind of the Creator may very probably be an impossibility. . . . It is a true maxim of the schools that whatever is received is received according to the capacity of the receiver. This maxim applies to a divine communication as well as to other things."—(Dr. CANDLISH: *Reason and Revelation.*) "There is a line which no created understanding can pass, and whatever faculties are given to a being must necessarily be confined within certain limits, and their operations proportioned to their essential state, according to the maxim in philosophy that *what is received is proportioned to the capacity of the subject that receives it.*"—(Dr. J. ELLIS: *On Divine Things.*) "The truth of which our finite minds are susceptible may, for ought we kno , be but the passing shadow of some higher reality which exists only in the infinite intelligence."—(MANSEL: *Bampton Lectures.*) "In this earthly state we cannot behold *truth* in its native lustre; but while we are veiled with mortality truth must veil itself too, that it may more fully converse with us. . . . God accommodates truth to our weak capacities by embodying it in earthly expressions."—(Rev. J. SMITH: *Discourses.*) "The senses are the contingent conditions of knowledge; in other words, it is possible that intelligence, different from the human (supposing that there are such), should apprehend things under other laws, or in other ways, than those of seeing, hearing, touching, tasting, and smelling; or, more shortly, *our* senses are not laws of cognition or modes of apprehension which are binding on intelligence necessarily and universally."—(Prof. FERRIER: *Institutes of Metaphysics.*)

[2] "It is only by an air of truth that falsehood pleases us; it is only through the measure of truth it contains that we can be seduced by it. Singular condition of our soul! We can neither bear to have all truth nor all falsehood; we want a little of the one to make the other go down. . . . We have a natural taste for the false, but we have also a natural want of believing the false to be the true."—(VINET.) "We too often forget that not only is there a soul of goodness in things evil, but very generally also a soul of truth in things erroneous."—(HERBERT SPENCER.) All errors "have some truth, nay, they may even be said to be only truths out of place.—(VINET.) "All error is truth abused."—(PASCAL.) "Our most fatal errors are human errors; we must even allow that there is a truth at the root of each one of them; for they are hardly anything more than the tortuous prolongation of a stem that was originally straight."—(VINET.)

is ever repulsive to his nature.[1] Hence the struggles that have so frequently disturbed and broken the peace of society have not been between truth and error, properly so called, but between truths comprising more or less of error, or errors containing more or less of truth.[2] In all such cases truth has eventually nothing to fear; it is stamped with immortality, whereas error has the sentence of death written on its forehead.[3] But error dies not till the truth which constitutes its life is taken out of it; while truth is not immortal so long as it is incorporated with error. Con-

[1] "If he (man) embraces error, it so impinges on something in his nature, so fails to satisfy his wants, is so pernicious in its tendency or so violates great principles which he is constrained by the laws of his being to hold, that he is compelled to abandon it."—(Albert Barnes.)

[2] "My own conviction with respect to all great social and religious convulsions is the extremely commonplace one that much is to be said on both sides. I believe that nowhere, and at no time, any such struggle can take place on a large scale, unless each party is contending for something which has a great deal of truth in it."—(J. A. Froude: *Short Studies.*) "The best adherents of a fallen standard in philosophy, in religion, in politics are usually next in all good qualities of understanding and sentiment to the best of those who lead the van of the force that triumphs."—(John Morley.) "In moral questions we have no absolute error, but incomplete truth: truth exaggerated or ill-applied. . . . There are many errors in morals, and if we examine them closely, we shall, I think, see that they are so many stray truths which, like lost children, ask to be brought back to their mother. It is not in the power of man to invent a pure error; but as possessor of a truth, he displaces it, isolates, exaggerates, and exasperates it into becoming a falsehood."—(Vinet.) Lord Lindsay makes the observation, "that in every great argument in which truth is concerned, each side is half right and half wrong, or, to express this in other words, that the minds of men individually are so constituted as to apprehend only half the truth, when truth is presented them in the abstract: and the inference therefrom is that this must be in subservience to some general law ordained for a wise and beneficent purpose by God."—(*Progression by Antagonism.*)

[3] "Eternity and truth are inseparable, just as are error and decay. All that is true is eternal; all that is not eternal has but the name and the semblance of being."—(Vinet.) "If there be a faith from of old, it is this, as we often repeat, that no lie can live for ever. The very truth has to change its vesture from time to time, and be born again. But all lies have sentence of death written down against them in heaven's chancery itself; and slowly or fast advance incessantly towards their hour."—(T. Carlyle.) "Injustice and falsehood may be long-lived, but doomsday comes at last to them in French revolutions and other terrible ways."—(J. A. Froude: *Short Studies.*) "The world ultimately works itself right on the great matters of truth; and truth in respect to its ultimate triumph has nothing to fear."—(Albert Barnes.) "Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field we do injuriously . . . . to misdoubt her strength. Let her and

tention, agitation, strife, are the means by which the true is separated from the false—the former putting on life and immortality, the latter being swept away into oblivion.[1] And as with the true, so with the right and the good—the opposition which they meet with in the world is the means of their development and progress. Christianity, as a part of the same great system, is developed and strengthened, amid trial, and difficulty and opposition.[2]

If we view this subject aright, we shall learn from it to be less impatient with error,[3] and more lenient to faults as

falsehood grapple; who ever knew truth come forth the worse in a fair and open encounter?" "Who knows not that truth is strong next to the Almighty; . . . give her but room and do not bind her when she sleeps, for then she speaks not true."—(MILTON.)

[1] "It is chiefly by the shock and collision of different and opposite prejudices that truths are gradually cleared from that admixture of error which they have so strong a tendency to acquire wherever the course of public opinion is forcibly constrained and guided within certain artificial channels marked out by the narrow views of human policy."—(DUGALD STEWART.) "In an imperfect state of the human mind the interests of truth require a diversity of opinions. . . . Truth has no chance but in proportion as every side of it, every opinion which embodies any fraction of the truth, not only finds advocates, but is so advocated as to be listened to."—(J. S. MILL: *Liberty.*) "Without incessant alternations of doubt and conviction, of assent and dissent, of seeking and finding, no error could be removed, no deeper understanding of truth attained."—(RANKE: *History of the Reformation.*) "It will be a dreary day for the world when disagreements cease."—(Prof. MASSON.)

[2] "The political and religious differences that exist among mankind are by no means to be deplored as unmitigated evils. They serve to awaken the nobler feelings of the soul, and to maintain attention to principles that might otherwise be forgotten. They stimulate the intellectual powers and impart an energy to all the faculties and to all the operations of the mind."—(*Logic for the Million.*) "So far from believing secession and schism to be evils, I am inclined to think that they have been productive of beneficial effects with respect to the ecclesiastical establishment, as well as to the more important interests of religion. I really believe it to be a fact that diversity of religious opinions and sects have promoted charity, and the more active and habitual exercise of the virtues of candour, meekness, and forbearance. . . . Differences of opinion in our own times with respect to the doctrines of religion and forms of worship, instead of being the cause of animosity or hatred, are looked upon as motives to forbearance and charity."—(Dr. SOMERVILLE: *Life and Times.*)

[3] "What is error? A man may err as regards himself or his circumstances; but does he ever err as regards God's purposes? Extend thy view. Each man fulfils his destiny, nothing more."—(ANON.) "A man can never do anything at variance with his own nature. He carries within him the germ of his most exceptional actions."—(GEORGE ELIOT.) Man "often does not attain his own, but he never fails to accomplish

they manifest themselves in others.[1] We are apt to judge too harshly of faults.[2] All the persecutions that have disgraced humanity may be traced to the making too much of faults. The more one knows of his own nature with its

God's purpose, even when his intentions are least for it, yea, when they are most against it."—(LEIGHTON.)

[1] "Let a man make all allowance for other men, and leave none for himself. . . . Hold yourselves to the highest morals, . . . and all the excuses that you save by your economy give to your neighbours. . . . Every excuse a man can make for himself is something taken from his manhood; and every excuse he makes for his fellow men is something added to his manhood."—(H. W. BEECHER.) "How often has it happened from our erroneous judgment of men that those persons whom we have wrongfully thought wicked were good and virtuous, with the misfortune of having fallen in evil days and evil tongues, and those whom we esteemed to be righteous were in truth no better than specious hypocrites, mere whited sepulchres, which appear indeed beautiful outwards, but within are full of uncleanness?"—(Dr. JAS. SCOTT: *Sermons.*) "Let me, as an old man, who ought by this time to have profited by experience, say that when I was younger, I found I often misrepresented the intentions of people, and that they did not mean what at the time I supposed they meant; and further that, as a general rule, it was better to be a little dull of apprehension when phrases seemed to imply pique, and quick in perception where, on the contrary, they seemed to imply kindly feeling."—(FARADAY.)

[2] "The man who prides himself on a hard head, which would usually be better described as a thin head, may, and constantly does, fall into a confirmed manner of judging character and circumstance, so narrow, one-sided, elaborately superficial as to make common sense shudder at the crimes that are committed in the divine name of reason."—(JOHN MORLEY: *Critical Miscellanies.*) "Conscience sometimes leads Christian men to a sphere of uncharitable judgment. It inspires a high conception of what is right, and men take that conception as a rule by which to measure the conduct of their fellow men, without consideration of their organizations, without making allowance for their weaknesses, without sympathy with them."—(H. W. BEECHER.) "Nowhere has Puritanism done us more harm than in leading us to take all breadth, and colour, and diversity, and fine discrimination out of our judgments of men, reducing them to thin, narrow, and superficial pronouncements upon the letter of their morality or the precise conformity of their opinions to accepted standards of truth, religious or other. . . . As if there were nothing admirable in a man save unbroken obedience to the letter of the moral law, and that letter read in our own casual and local interpretation; and as if we had no faculties of sympathy, no sense for the beauty of character, no feeling for broad force and full-pulsing vitality."—(JOHN MORLEY.) "On the whole, we make too much of faults. . . . Faults? The greatest of faults I should say is to be conscious of none. Readers of the Bible above all, one would think, might know better. Who is called there 'The man according to God's own heart'? David the Hebrew king, had fallen into sins enough: blackest crimes; there was no want of sins."—(T. CARLYLE.) "I find not many of Jacob's sons more faulty than Judah; who yet is singled out from all the rest to be the royal progenitor of Christ."—(Bishop HALL.)

imperfections, of human nature with its tendencies to err, and of the course of nature with its impenetrable mysteries the more leniently will he be inclined to look upon faults.[1] It is characteristic of an ignorant and narrow mind to look upon itself and those who think with it, as the sole repositories of truth and right.[2] The wise man, on the other hand, knows that his wisdom has been of slow growth, that during its progress he has had to give up many views and opinions that he at one time tenaciously held; and mayhap has likewise had to adopt others that at one time he considered erroneous.[3] Neither is he at all certain that he may not have to give up some of those that he now holds, and he is prepared to do so, as soon as he may see sufficient reason for it.[4] The more he sees, and

[1] "What are faults, what are the outward details of a life, if the inner struggle of it be forgotten?"—(T. CARLYLE.) "Since man is free, he may choose; since he may choose, he may be mistaken; he may suffer. I go farther, I say he must be mistaken and suffer, for he begins his journey in ignorance, and for ignorance there are endless and unknown roads, all of which, except one, leads to error."—(BASTIAT.) "Speaking of the scepticism of Hume, Henry Rogers says, "Charity, we think, may blamelessly make ampler excuse than the generality of readers have been disposed to make. One may suspect, considering its remarkably early uniform and inveterate character, that it had to do profoundly with the very structure of his intellect, and was *ab origine* far more involuntary than is generally the case."—(*Encyclopædia Britannica, art. Hume.*)

[2] "I am scandalized," says one, "at some Christians who will not allow salvation to any man that is not within the visible pale of their Church, as if the Eternal Sun of Justice were eclipsed to all that are out of their narrow horizon." "There is much bigotry even in good men. They judge and condemn without inquiring, and act unconsciously in the very spirit of Popery."—(Rev. J. MILNE.) "It is the supremest conceit for one to assume his own disposition and temperament as the measure of other men, judging their conduct, not by the influences which the actor felt, but by the motives which the critic would have felt."—(H. W. BEECHER.) "Nothing is more striking than to observe in how many ways a limited conception of human nature, the notion of a one thing needful, a one side in us to be made uppermost, the disregard of a full and harmonious development of ourselves, tells injuriously on our thinking and acting."—(M. ARNOLD: *Culture and Anarchy.*) "A truth may become an error when, being consecrated by habit, it opposes other truths, or when being only relative, it claims to be absolute."—(VINET.)

[3] "By experience we learn gradually to be less positive in regard to details, and learn toleration for opinions which rest upon just the same evidence to others that ours do to ourselves."—(J. D. MORELL.)

[4] Every age has "held many opinions which subsequent ages have deemed not only false but absurd; and it is as certain that many opinions now general will be rejected by future ages as it is that many once general are rejected by the present."—(J. S. MILL.) "The highly in-

the more he knows of his own ignorance, the less will he be given to dogmatise; and the more conscious he is of his own imperfections, the more charitably will he look upon those of others.[1]

We ought not to judge too harshly of faults, because we are thereby setting ourselves up as judges of God's providential dealings with man.[2] Error is permitted by Him to exist and reign for a time in order that it may be the means of effecting a greater good.[3] Further, we ought not to judge too harshly of faults, as we can only take cognizance of them when and as they manifest themselves.[4] We know not the sources whence they have sprung, or the circumstances that have called them forth.[5] The fault committed

structed man is able to keep his judgment undecided—waits for more evidence, contemplates other possible inferences than the one he is inclined to draw, and is ready to abandon or qualify his conviction when he discovers facts at variance with it."—(H. SPENCER: *Principles of Psychology.*)

[1] "You may usually define a dogmatist to be a man exceedingly positive because exceeding well acquainted with one side of a question, and resolutely determined not to examine the other."—(PAXTON HOOD: *Self-Formation.*) "We have all our secret sins, and if we knew ourselves we should not judge each other so harshly."—(GEORGE ELIOT.) "I see no fault committed which I also might not have committed."—(GOETHE.)

[2] "It is certain that God hath a hand about all the sinful actions in the world. The selling of Joseph to the Ishmaelites was the act of his brethren; the sending him back into Egypt was the act of God."—(Dr. CHARNOCK: *Divine Providence.*) "God doth often effect his just will by our weakness, neither thereby justifying our infirmities nor blemishing his own action. Jacob got the blessing by unlawful means, telling no less than two lies to attain it. God by his providence draws glory to himself and good out of sin."—(*Ditto.*)

[3] "We are often wrong in wishing to prevent too much the evil that God himself permits."—(COUSIN.) "The evil in the world is overruled by the author of good, to be a means for the exercise of the highest faculties of benevolence, truth, and goodness, and the education of a moral nature in the discrimination of weeds from flowers."—(Rev. PAXTON HOOD.) "Mankind are greater gainers by suffering each other to live as seems good unto themselves, than by compelling each to live as seems good to the rest."—(J. S. MILL.)

[4] "The amount of crime does not necessarily show the criminality of the agent. History, indeed, is concerned with the former, that it may be recorded as a warning to mankind; but it is He alone who knoweth the heart, the strength of the temptation, and the means of resisting it that can determine the measure of guilt."—(PRESCOTT: *Peru.*) "It is not for us men to apportion the shares of moral guilt and retribution. . . . The problem how far a man is to be held responsible for the unseen consequences of his own deed is one that might well make us tremble to look at it."—(GEORGE ELIOT.)

[5] "We judge others according to results, . . . not knowing the process

to-day may have its source in some distant ancestor, and the guilt thereof may have to be shared in by many.[1] God alone can unravel the mystery, and attribute to each his due share of criminality.[2] He alone knows the amount of temptation, within and without, that each poor soul has had to contend with, and He will doubtless take it into account at the last day.[3]

Not that we would be regarded as thinking lightly of

by which the results are arrived at."—(GEORGE ELIOT.) "God sees us as we are altogether, not in separate feelings or actions, as our fellow-men see us. We are always doing each other injustice, . . . because we only hear and see separate words and actions. We do not see each other's whole nature."—(*Ditto.*)

[1] "Every man has a personal connection with the remotest result that flows from his sin. Others have their own separate responsibility and individual guilt; but to the eye of God the line may be visible that connects an act committed at this moment with the influence of some one who has been in his grave a hundred years."—(Rev. J. BINNEY: *Both Worlds.*) See after PART II.

[2] "Take an immoral person, and go back from manhood to infancy, unfolding the layers of his character as you go, and there is a distinct responsibility for each step of growth; and God knows it. That habit of swearing, lying, drinking, that involves or marks the child or man, has its definite source and steps of increase, the responsibility of which God appropriates." He "knows the first oath the boy heard, and the person from whom he heard it, and the second, and the third, and the precise effect of each instance on the soul; and the precise degree of conscience, of volition, of knowledge, with which the example was imitated, and the habit formed or not resisted."—(Dr. CHEEVER.)

> Who made the heart, 'tis he alone
> Decidedly can try us.
> He knows each chord—its various tone,
> Each spring, its various bias.
> Then, at the balance let's be mute;
> We never can adjust it;
> What's done we partly may compute,
> But know not what's resisted."—(BURNS.)

"While we are coldly discussing a man's career, sneering at his mistakes, blaming his rashness, and labelling his opinions, . . . that man, in his solitude is, perhaps, shedding hot tears, because his sacrifice is a hard one, because strength and patience are failing him to speak the difficult word and do the difficult deed."—(GEORGE ELIOT.)

[3] "There is our comfort, that, for our conduct in so doubtful a voyage as that of life, amidst so many conflicting opinions, each courting our adherence to it—amidst such a variety of circumstances without and of feelings within, and on which, notwithstanding, our condition for all eternity must depend—we shall be judged, not by erring man, not by our own fallible conscience, but by the all-wise and all-righteous God."—(Dr. ARNOLD.) "The standard decision at that Great Assize shall be the moral law of the universe, under which God has placed all his intelligent creatures; and

faults, or viewing them as small matters in those who wilfully, knowingly, or without due care fall into them. They are at best disease, deformity, hideous blemishes on a fair body, repulsive alike in the sight of God, and of all right-thinking men. We do not, indeed, think lightly of faults, but we think more highly of action,—the acting out of our thought and belief, so that not even the fear of falling into error may be allowed to deter us.[1] Next to making too much of faults, so as to interfere with our own free action or that of others, is the error of thinking too lightly of them, and consequently not taking sufficient care to avoid them.

The greatest of all faults, in our opinion, is to be so impressed with the magnitude or turpitude of them, as to be deprived of all power of action.[2] The child will never learn to walk who is too much afraid of a fall, nor will he do

the question in each case will be: Has that law been kept as it ought to have been kept? To determine this, the character and conduct of the individual whilst on earth will be strictly investigated; a survey of his entire existence here below will be taken; every thought, and word, and deed of which he has been the subject whilst on earth shall come into judgment. . . . In forming this judgment, due respect will be had to the circumstances of the individual whilst under probation; the talents he possessed, the privileges he enjoyed, the opportunities with which he was favoured. This, both the reason of the case and the clear declaration of Scripture, forbid us to doubt. . . . The moral differences which exist between different persons are often very great; and in forming a judgment as to the moral worth of the conduct of each, it is as needful that these differences should be taken into account, as it is needful that differences of weight, and force, and motive power should be taken into account in estimating the comparative merits of machines. To man, limited in knowledge and limited in faculty, such comprehensive survey is impossible; and, therefore, all human judgments of the moral worth of individual agents are more or less imperfect. But to the judgment of God no such imperfection attaches. To His omniscient scrutiny all things stand revealed; and in His infinite mind every element that bears on a perfectly equitable decision in the case of each of His intelligent creatures receives due consideration. That this shall be the principle of His adjudication, He himself has assured us."—(Dr. W. L. Alexander: *St. Paul at Athens.*)

[1] "Vice and crime were not regarded by Christ as being as guilty as moral purity without any heart, without any sympathy, without any charitable judgment."—(H. W. Beecher.)

[2] "To be more anxious to avoid little sins than to develop great virtues will produce an effeminate moral delicacy, instead of a heroic vigour; and people who are very scrupulous about small matters are often miserably weak in the presence of great temptations."—(Rev. R. W. Dale.) "For the most part," says Condorcet, "people abounding in scruples are not fit for great things. A Christian will throw away in subduing the

much good in the world who is always afraid of erring.[1] It is often by committing faults that we come to know them to be so, and learn the best means of avoiding them.[2] It is by acting out our belief, by putting our opinions to the test of experience, that we are best able to judge of their truth or falsehood, and happy is he who makes a right use of the knowledge so acquired.[3] It is in individuals as in the

darts of the flesh, the time which he might have employed on things of use to mankind."

> "There is no blameless life,
> Save for the passionless, no sanctities
> But have the selfsame roof and props with crime,
> Or have their roots close interlaced with vileness."
>
> (GEORGE ELIOT.)

[1] "Error, when more closely scrutinized, is found not so much to consist in the contradictory activity of our cognitive faculties, as in their want of activity. . . . Error first commences when thinking is remitted."—(Sir W. HAMILTON.) "Is not a man's walking, in truth, always that—a succession of falls?"—(CARLYLE.)

[2] "Man's nature is naturally so averse from sin that he cannot continue in the practice of it without being aware that he is doing wrong."—(VINET.) "He who inveighs against immoralities and vices has not half so strong a conviction of their rottenness as they who commit them. No man has such a sense of the mischief and misery of intemperance as the very drunkard himself, when for a moment he staggers back from his bowl, and has one of those lucid intervals in which his better nature returns, and he is led to loathe himself as other men loathe him."—(H. W. BEECHER.) "Providence builds our improvement upon our defects; wisdom springs, if I may say so, from folly; and vice is made a minister of virtue."—(Dr. FORDYCE.) "Men cannot, on any subject whatsoever, arrive at what is rational till after having in that very subject exhausted all imaginable folly."—(FONTENELLE.) "De vitiis nostris scalam nobis facimus si vitia ipsa calcamus."—(St. AUGUSTINE.)

> "St. Augustine, well hast thou said,
> That, of our vices we can frame
> A ladder, if we will but tread
> Beneath our feet each deed of shame."—(LONGFELLOW.)

[3] "Conviction, were it never so excellent, is worthless till it converts itself into conduct. Nay, properly, conviction is not possible till then, inasmuch as all speculation is by nature endless, formless—a vortex amid vortices." "If thy knowledge be real, put it forth from thee: grapple with real nature; try thy theories, then, and see how they hold out. . . . Once turn to practice, error and truth will no longer consort together: the result of error involves you in the square root of a negative quantity; try to extract that—to extract any earthly substance or subsistence from that."—(T. CARLYLE.) "It is impossible to one who has once fulfilled it, were it but in one isolated act, not to find in the impression made on him by that very act, the proof that virtue is a reality—the greatest of realities."—(VINET.) "Some who begin by abstaining from evil, or set

race, truth is the offspring of error, and its progress is greatest where it meets with most opposition.[1] The great thing for each individual is to be in earnest, to strive to be fully assured in his own mind, and to bring his conduct into accordance with his belief.[2] It may be a lie,—be it so, —there is more hope of convincing a man of his error who

about doing good from a principle not entirely pure, are graciously led to the principle by doing or forbearing the action; and are finally landed at the higher point from beginnings far below those at which we might rashly have asserted they could only set out with any hope of success."—(HANNAH MORE: *Christian Morals.*) "We must exercise our strength, were it only to know its limits. It is to be feared that they who have not made this experience will never make any other."—(VINET.) "Would a man know whether he be lame or no, let him rise; he will be sooner satisfied by one turn in a room than by a long dispute while he sits still." —(W. GURNALL: *Christian Armour.*) "Do one thing; for the first time in thy life do a thing; a new light will rise to thee in the doing of all things whatsoever."—(T. CARLYLE.) "There is always hope in a man that actually and earnestly works."—(*Ditto.*) "There are many truths of which the full meaning cannot be realized until personal experience has brought it home."—(J. S. MILL: *On Liberty.*) "Action sometimes will hit the mark when the spoken word either misses it, or is but half the truth."—(J. A. FROUDE.) "How can doubt ever be fully met, but by action?"—(GEORGE MACDONALD.)

[1] "The greatest sinner is more hopeful than the formalist without piety; the soul of the former is grievously diseased, but at least the remedy has not lost its power."—(VINET.) "The wickedest man is often not the most insurmountable obstacle to the triumph of good."—(GEORGE ELIOT.) "They that have respect only to an honest life," says Luther, "it were better for them to be adulterers and adulteresses and to wallow in the mire." "This comparison is not stated betwixt these two considered simply as to their different manner of life, but in point of pliableness to receive conviction, wherein the latter have the advantage of the former." —(Rev. THOMAS BOSTON.) "With the reckless profligate, the bold infidel, the foolhardy denier of God and His Christ, you can do something; of the publicans and harlots you are not quite hopeless; but these men who believe everything you say, and yet, in fact, believe nothing, drive you to your wits' end, and put your faith and patience to the severest test."— (ANON.) "Discord is better for the advantage of piety than dissembled concord."—(NAZIANZEN.) "Hate, terrible as it sounds, even hate is better than indifference. . . . Hatred has often been the prelude to love, the soul having passed victoriously through a solemn crisis. But indifference, which denotes the greatest possible distance between man and God, is the last of outrages."—(VINET.) "The daily mortification of sin is essential to growth in grace."—(J. G. PIKE.)

[2] "No man adequate to do anything but is first of all in right earnest about it, what I call a sincere man. . . . The man whom nature has appointed to do great things is first of all furnished with that openness to nature which renders him incapable of being insincere."—(T. CARLYLE.) "We may always be easy as to the results of a sincere inquiry; to have sought God's will is to have found it, and to him who has done all he could to enlighten himself error is imputed as truth."—(VINET.)

believes a lie, and acts up to his belief, than one whose belief may be right, but who is at no pains to carry it out into practice.[1] God ever blesses with success the man of earnestness and energy of purpose.[2] It was the man that knew his master's will and did it not that was beaten with many stripes.

There is the greatest possible difference between committing errors in ignorance, or believing them to be right, and committing them, knowing them to be wrong.[3] It is from not acting according to conviction that men chiefly err.[4] Their actions are thus undirected or uncontrolled by any

"Two adversaries, equally enamoured of the truth, are less adversaries than allies."—(*Ditto.*) "Truth gains more even by the errors of one who, with due study and preparation, thinks for himself than by the true opinions of those who only hold them because they do not suffer themselves to think."—(J. S. MILL.)

[1] A man "may even be more basely and mischievously disloyal because he does not break out in some flagrant treason. . . . The meanest kind of disloyalty is that which keeps just within the law, and only dares not perpetrate the treason it wants to have done."—(HORACE BUSHNELL.) "A truth learned by heart and not by the heart; we much prefer to such a lifeless, impersonal, and as yet soulless truth, an error, yes a sincere error, an error that is honestly believed in. Such an error has more claim to the name of truth than truth itself before we are identified with it."—(VINET.) "The highest truth, if professed by one who believes it not in his heart, is to him a lie, and he sins greatly by professing."—(Dr. ARNOLD.) "Facts and arguments all concur to prove that we more easily succeed in correcting a sentiment misled by a false appreciation of the object that excites it than in giving birth in the soul to a sentiment entirely absent."—(VINET.) "Were we called upon to say who are the worst enemies of religion, we should not name pagans or Mohammedans, or infidels, or heretics, but the men who have only a form of godliness while they deny the power thereof."—(Dr. SYMINGTON.) "We can better understand those who in good earnest reject the Gospel on account of what it contains than those who accept it through ignorance of its contents. The aversion of the former is more natural than the good will of the latter."—(VINET.)

[2] "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may in their first apparent tendency threaten to frustrate."—(JOHN FOSTER.) "Alaric and Buonaparte, all great minds must believe they rest on a truth, or their will can be bought or bent."—(R. W. EMERSON.) "The one serious and formidable thing is nature is a will."—(*Ditto.*) "What we pray to ourselves for is always granted."—(*Ditto.*)

[3] "I had rather, indeed, infinitely be in the wrong with a humble inquisitive and honest mind than be in the right without it."—(Dr. RICHARD PRICE: *Sermons.*)

[4] "What most stands in the way of the performance of duty is irresolution, weakness of purpose, and indecision." "The power of exercising the will promptly in obedience to the dictates of conscience, and thereby resisting the impulses of the lower nature, is of essential importance in

fixed principles, and are liable to be called forth or suppressed by any passing circumstance.[1] Such are well said to be "double-minded," and are described as being "unstable in all their ways."

It is by action that the world is made better; that truth is discovered, and error detected and overcome; that man is improved and perfected.[2] Thought originates in action, and from it derives the materials with which it works.[3] Action clarifies and purifies thought, dispersing the haziness and mists that would otherwise surround it, and giving it clearness, definiteness, and point. The object of thought is to guide and direct our actions, and the thought that tends to no action, or that has not action in view, as its final and ultimate end is of little value.[4]

moral discipline, and absolutely necessary for the development of character in its best forms."—(SMILES: *Character.*)

[1] "The lives of most are misspent only for want of a certain end of their actions; . . . whence they alter upon all changes of occasions, and never reach any perfection, neither can do other but continue in uncertainty, and end in discomfort. . . . Tranquillity consisteth in a steadiness of mind; and how can that vessel which is beaten upon by contrary waves and winds and tottereth to either part be said to keep a steady course?"—(Bishop HALL.)

[2] "Most true it is, as the wise man teacheth us, that doubt of any sort cannot be removed except by action."—(T. CARLYLE.) "Practice Christianity and you will know it. The words of our Saviour are, 'If any man will do the will of my father, he shall know the doctrine, whether it is of God or from men.'"—(VINET.) "It is by writing that one learns to write; it is by painting and drawing that one learns to draw and paint; and it is by practising virtue that one learns it, and grows perfect in it."—(NELSON: *True Devotion.*) "No man can become a soldier by studying works of military tactics in his closet; he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy and engineering will be but a school-boy soldier after all."—(Dr. CAIRD: *Religion in Common Life.*)

[3] "Movement precedes sensation, and is at the outset independent of any stimulus from without." Action "enters as a component part unto every one of the senses."—(Prof. BAIN.) "Although they (*i. e.*, actions) often reveal the states of the mind, this result was not at first either intended or expected . . . . the movements having been at first either of some direct use or the indirect effect of the excited state of the sensorium."—(DARWIN: *On Expression.*)

[4] "All knowledge which is not followed by action is unprofitable and imperfect, like a beginning without an end, or a foundation without a superstructure."—(CICERO.) "If principles do any good, it is proportioned to the readiness with which they can be converted into rules, and the patient constancy with which they are applied in all our attempts at

We think it of importance to establish the doctrine that this world is God's world—that he is the Ruler and Governor of it, and that he is working out his own purposes with regard to it. We regard it, therefore, as perfect as it stands; better adopted for the end he has in view than any other possible or conceivable world. Nor is this body of ours the vile, polluted, despicable thing that many persons seek to make out.[1] God views it otherwise, for he has honoured it by making it the dwelling-place of the soul and temple for the Holy Ghost, and he will raise it up again at the last day.[2] It

excellence."—(Archbp. THOMSON.) "By turning knowledge to action, we make it what Bacon meant when he said it was power, invigorating the thinking substance, giving tone, and you may call it muscle and nerve, blood and bone to the mind, a firm gripe, and a keen and sure eye: *that*, we think, is far too little considered or cared for at present."—(Dr. JOHN BROWN.) "The knowledge that will hold good in working, cleave thou to that." "Properly thou hast no other knowledge but what thou hast got by working: the rest is yet all a hypothesis of knowledge, a thing to be argued of in schools, a thing floating in the clouds in endless logic vortices, till we try it and fix it. Doubt of whatever kind can be ended by action alone."—(CARLYLE.) "That he values knowledge only as a means to social action is one of the highest titles to our esteem that any philosopher can have."—(JOHN MORLEY.) "Neither metaphysics nor medicine is worth a rational man's while, if they do not issue certainly and speedily in helping us to keep and to make our minds and our bodies whole, quick, and strong."—(Dr. JOHN BROWN: *Horæ Subsecivæ.*) "Action and not knowledge is man's destiny and duty in this life."—(Dean MANSEL.) "Knowledge and faith are in order to practice and a good life, and signify nothing unless they produce that."—(TILLOTSON.)

[1] "We have frequent glimpses and revelations allowed us, that the body is not merely a painful and corrupting thing, but a being formed by divine hands, and the befitting partner of the more etherial spirit; and that it is not always, nor most frequently, a passive, lumpish mass—a clog on the nimble soul—but, on the contrary, a combination of lithe and living forces—a being of life and strength and glory."—(R. S. WYLD: *Philosophy of the Senses.*) "No power of man's nature is evil of itself. God has bestowed on him no faculties of mind or body, and allows him to possess none but such as have their good application, and are intended for their proper use. It is true that man is naturally prone to evil. This is a matter of experience, as well as a truth of Scripture. But it does not mean that he possesses any powers or faculties which are essentially evil, but that he is prone to misapply the good powers, and to transgress the bounds of temperance imposed by nature."—(Rev. R. A. THOMPSON: *Christian Theism.*) "The appetites, passions, affections, and desires, held in due subordination, directed to their legitimate ends, and acting in their several places with harmonious concurrence, will work out the great and diversified results of personal and social happiness and glory to God."—(Dr. WARDLAW.)

[2] "According to the biblical view, the body is essential to man's completeness; therefore, also to his well-being, whether present or future."—

is one thing to view all that happens to us as coming from the hand of God, and as designed for our instruction and benefit, and another and very different thing to attempt, with our imperfect knowledge and powers of observation, to distinguish between them, and to regard some as evils to be by all means avoided and shunned.[1] It is one thing to spend our time in idle aspirations after goodness, or in seeking to avoid everything that we believe to be evil, or calculated to our hurt, and quite another to strive to make the best use of the means and faculties God has given to us for our improvement and benefit and for the good of mankind.[2] Unless we regard this world as perfect, exactly suited to our powers and capacities, and everything around us as designed for our benefit—unless we believe that all our powers and faculties are intended to be used and cultivated—our ideas of education will be very imperfect.[3] This world was designed

(C. E. Luthardt.) "Christianity has never represented to us this body of ours as an arbitrary and troublesome appendage of the soul—not an essential portion of the man. Christianity has done honour to the body in calling it to be the temple of the Holy Ghost. Christianity admits the glorified body to share the destiny of the glorified spirit. It is not, therefore, against the body that it has declared war."—(Vinet.)

"The greatest treason which the heart of man can entertain against the author of existence is the belief that life is a gift rather to be spurned for the suffering that it brings than joyfully accepted for the good which it offers."—(*Manual of Conduct.*)

[2] "The difference between those who spend their lives simply in wishing to be perfect, or in waiting for some preternatural influence, which is at once to carry them to their desired end," and those who "set themselves to attain this excellence by assiduous cultivation of the good actually and at successive moments within their reach, will be obvious to the least attentive minds. . . . In waiting for this perfection he permits actual opportunities of well-doing to pass by him unnoticed, or views them as unworthy of his regard; and thus, while tormenting his own mind by visionary notions of what he might be, he fails to effectuate any real improvement in his actual condition. . . . The true duty of man lies not amidst generalizations that have no relation to life, but in the due and skilful management . . . of the active circumstances amidst which he is placed, and the faithful discharge of the duties which those circumstances impose." "The highest, the most useful, the most truly progressive life, is that of him who, working after a high model, for the beautifying of his life, is yet careful at all times to make the most of the very humblest means of progress that may have been put within his reach."—(*Manual of Conduct.*)

[3] "I would maintain that nothing can be better adapted as a residence for a probationary being like man than the state of the earth after the fall."—(Rev. E. C. Topham.) "This life is a state of discipline, a scene of probation, and, by consequence, we are to expect such dealings and dis-

by God as a place of education, and everything in it is adapted to that end.[1]

It is not for us to cavil at the established order of things, or to condemn them; least of all is it for the Christian who believes in the sovereignty and goodness of God to do so, or to look upon the trials and temptations with which he has to contend as other than designed for his benefit.[2] In the place of regarding them as evils to be by all means

pensations as are suitable to such a state."—(Rev. J. Balguy.) "The population of this world is a conditioned population; not the best, but the best that could live now."—(Emerson.)

[1] "The whole life may be regarded as a great school of experience in which men and women are the pupils."—(S. Smiles.) "The whole earth can be but a place of tuition till it become either a depopulated ruin or an elysium of perfect and happy beings."—(John Foster.) "It does look as if this world, under the government of God, were a school, if we would so use it, for the improvement of the inhabitants."—(M'Cosh.) "God makes all things on earth and in heaven subordinate to the culture and unfolding, through grace, of our divine though sin-perverted powers."—(Rev. J. Baldwin Brown.) "It is only as the theatre upon which moral beings may develop their character and ripen for heaven, that the whole material system is upheld."—(Dr. H. Darling.) "The world is God's cradle and nursery for a race of intelligent beings. He has made all its arrangements with reference to the development of our faculties and the education of our minds and hearts."—(Dr. Cheever.) "The system of nature is so arranged that we may draw analogies and instructive lessons from it, or suggestions in regard even to our eternal destiny; while in the study of God's works, by which we are surrounded, we have some of the noblest and most perfect means, both of moral and mental discipline."—(*Ditto.*) "We find nature full of an order which can be observed by man. By means of common points of resemblance the objects can be grouped and classified for the assistance of the memory, and for the practical purposes of experience." "The human mind is so constituted as to be able and disposed to observe relations, and especially resemblances, and so to group objects into classes by means of these relations. There is thus, on the one hand, a tendency in the human mind to arrange and classify; and, on the other hand, the objects around us have multiplied relations one towards another, affording befitting exercise for the intellectual faculty, and enabling it to dispose all individual substances into a series of groups, and to connect all nature in one sublime system."—(M'Cosh.)

[2] "He who has made and governs us certainly must know what is best for His creatures; and I do not at all doubt that if I were better acquainted with myself and the real state of things, I should approve and prefer what He is pleased to appoint."—(John Bowdler.) "To say that God has formed an imperfect world is the same thing with saying that He has acted weakly, or erroneously, or maliciously."—(*Manual of Conduct.*) "Though we may not comprehend the full meaning of the discipline of trial, through which the best have to pass, we must have faith in the completeness of the design of which our little individual lives form a part."—(S. Smiles.) "God, who in mercy and wisdom governs

avoided and shunned, they ought rather to be looked upon as means to sanctification and holiness of life, as means divinely instituted for the restoration of fallen human nature to its original state of perfection and purity.[1] Considered abstractly and in themselves, each and all of them may be regarded as evils; yet met and opposed as they are

the world, would never have suffered so many sadnesses, and have sent them especially to the most virtuous and the wisest, but that he intends they should be the commencing of comfort, the nursery of virtue, the exercise of wisdom, the trial of patience, the venturing for a crown, and the gate of glory."—(JEREMY TAYLOR.) "In wishing the absence of what seems to us to be evil in nature, we are only manifesting our own ignorance of the grand scheme on which all things are conducted, and seeking to intrude an order into the arrangements of Providence which would utterly unfit them for all the purposes which they are intended to serve. . . . If all the unpleasant or disorderly appearances which now perplex and dishearten us were removed from the scheme of things we now behold, would that scheme be, indeed, more perfect than it is in its actual and present constitution? Would it be better adapted to the nature of the beings of whom it is the abode, or the grand and wide-spreading order of which it is a constituent part? Would it not, on the contrary, be more unfit for both these purposes?" The true perfection of nature "does not consist simply in any apparent or imagined absence of evil or disorder, but in its adaptation to the whole scheme of which it is a part, and in its tendency to unfold still increasing capacities during the eventful ages that are hereafter to be revealed."—(*Manual of Conduct.*) "It has struck me very forcibly of late that a deep conviction of the real, characteristic, essential goodness of God, . . . founded on a careful examination of the Scriptures, and a diligent and considerate survey of the nature and course of His providence in the constitution and government of the world . . . is of infinitely more importance than is ordinarily imagined, and forms, indeed, a very large part of that faith which is always represented as the mainspring of all virtuous action, and only source of genuine and abiding holiness."—(JOHN BOWDLER.)

[1] "Quarrel not rashly with adversities not yet understood, and overlook not the mercies often bound up in them; for we consider not sufficiently the good of evils, nor fairly compute the mercies of Providence in things afflictive at first hand."—(Sir T. BROWNE.) "If, in this life, good men were to be constantly rewarded and wicked men punished according to their deserts, it would operate upon us with so much force and violence that we should cease to be free agents, and sink into mere machines."—(Dr. JAS. SCOTT: *Sermons.*) "Temptations, however dangerous and afflictive, are highly beneficial. . . . Gold is tried in the fire, and acceptable men in the furnace of adversity. We frequently know not the strength that is hidden in us till temptation calls it forth, and shows us how much we are able to sustain."—(A KEMPIS.) "It is a good thing for a man to suffer the adversity of this earthly life. . . . It is a good thing for him also to meet with contradiction and reproach, and to be evil thought of and evil spoken of, even when his intentions are upright and his actions blameless."—(*Ditto.*) "The afflictive providences of God are not only apt in their own nature to do us good, but, which is a more express argument of the divine goodness, God intends and aims at this end by them.'

by certain principles in our nature, they are converted into agents for good.[1]

The Author of nature and the God of the Bible are not separated and distinct, but one and the same person.[2] Neither is there anything contained in the one that,

—(TILLOTSON.) "I am sure that I am a better and happier man by reason of the things which I have been made to suffer, since they have rendered my soul susceptible to the mysterious touches of God's hand. . . . How many persons have at last borne witness, 'I have learned what I could not have learned if I had beenspared from sorrow.'"—(H. W. BEECHER.) "Chastisements are a principal means of education to man."—(VINET.) "Christ is not come to deliver us from suffering and from death, but to teach us how to suffer and to die. He did more than suppress death and pain; he rendered them useful instead of useless. Useful! How weak a word! He rendered them so precious that their existence is, to the believer, one of the benefits and mercies of God. . . . Suffering is necessary in order that Jesus Christ should profit us, just as Jesus Christ is necessary in order that suffering should do so."—(*Ditto.*) "There is no temptation like being without temptation."—(SAMUEL RUTHERFORD.) "He who believes that he is afflicted only that he may be made more perfect, and meet for a never-fading inheritance, . . . may well suffer joyfully."—(JOHN BOWDLER.)

[1] "We are quite aware that such toil, such wars, nay, that such misery are needful; and that if we could take them away we would not better, but rather deteriorate man's condition."—(Dr. M'COSH.) "Whatever lames or paralyses you draws in with it the divinity in some form to repay."—(EMERSON.) "I am disposed to think that nothing would more tend to promote a healthier condition and manlier tone of moral and religious feeling amongst us than a grateful recognition of the good that there is in many forms of evil, and of the divine that may underlie the meanest aspects of our earthly life."—(Rev. A. BINNEY.) "All the discords we hear in the universe around us are God's trumpets sounding a *réveille* to the sleeping human will, which, once working harmoniously with His, will soon bring all things into a pure and healthy rectitude of operation."—(GEORGE MACDONALD.)

[2] "That science and religion may be and ought to be kept entirely separate . . . . . is a doctrine offering many temptations to many minds. It is grateful to scientific men who are afraid of being thought hostile to religion. It is grateful to religious men who are afraid of being thought to be afraid of science. . . . The spiritual world and the intellectual world are not separated after this fashion; and the notion that they are so separated does but encourage men to accept in each ideas which will at last be found to be false in both."—(Duke of ARGYLL: *Reign of Law.*) "The God of redemption is the God of creation likewise, and we are taught in every part of the Word of God to unite the admiration of the beauties and wonders of nature to every other motive for devotion."—(LEGH RICHMOND.) "As it is the same God (for there is no other) who is the Author of nature and the Author of revelation: who speaks to us in the one by His works, and in the other by His Spirit, it becomes His creatures reverently to hearken to His voice, in whatever manner He is pleased to address them."—(Dr. G. CAMPBELL.) "Revelation and science are both beams of light from the same sun of eternal truth."—(Dr. PYE SMITH.) "The

rightly understood, is opposed to or irreconcilable with the other.[1] On the contrary, the one is calculated to aid, assist, and further the cause of the other,[2]—both

first chapters of Genesis are full of art and science, poetry, music, metal-making, husbandry, architecture—a whole city has been built almost before Eden has had time to wither. So far is it from being true that natural knowledge is the natural enemy of revealed religion. We see them here in their cradle, and they are twin sisters."– (DR. RALEIGH: *Religion and Modern Progress.*) "The farther the discoveries of science go, the clearer will the proof become that the God of nature and the God of revelation are the same God."—(Dr. WARDLAW.) "Being placed in this most beautiful theatre, let us not decline to take a pious delight in the clear and manifest works of God. For . . . to whichever side we turn, . . . all which meets the eye is the work of God."—(CALVIN: *Institutes.*) "I never could believe that a man who did not find God in other places, as well as in the Bible, ever found Him there at all."—(GEORGE MACDONALD.)

[1] "If religion and culture both come from the same Divine source, it is clear that, as they are in themselves—that is, as God sees them—there can be no opposition: there must be perfect harmony between them. Both together, they must be working towards that full revelation of God, and that good of man, towards which we believe creation moves."—(Prof. SHAIRP: *Religion and Culture.*) To those who believe in God, and try to see all things in God, the most minute natural phenomenon cannot be secular; it must be divine; I say deliberately divine, and I can use no less lofty word. The grain of dust is a thought of God; God's power made it; God's wisdom gave it whatever properties or qualities it may possess."—(Rev. CHARLES KINGSLEY.) "Let not science and religion be reckoned as opposing citadels frowning defiance upon each other, and their troops brandishing their armour in hostile attitude. They have too many common foes, if they would but think of it—in ignorance and prejudice, in passion and vice, under all their forms—to admit of their lawfully wasting their strength in a useless warfare with each other. Science has a foundation, and so has religion; let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric, reared to the glory of God."—(Dr. M'COSH.)

[2] "There are two ways whereby the blessed God condescends to manifest Himself to men by His word and His works. . . . . The manifestations of God by His works, whether of creation or providence, have their value and glory; but the prime glory and excellency of His providential works consist in this, that they are the very fulfillings and real accomplishments of His written Word."—(JOHN FLAVEL.) "The lamentable fact of a nearly constant antagonism practically between religious faith and natural knowledge . . . does not affect their essential nature, nor lessen the continuing need for them in the great world-progress. . . . In the sight of all the world religion will one day stand in glad alliance with all the sciences and all the arts—with all the labours and joys of men, with all that is beautiful, and true, and good."—(Dr. RALEIGH.) "Those who are more or less intimately acquainted with those liberal studies (the natural sciences) are thereby assisted and enabled to obtain deeper insight into the secret workings of Divine wisdom."—(CALVIN: *Institutes.*) "I have a real conviction that all this study of science, rightly pursued, comes from the providence of God, . . . and that, as He has

having alike for their object the restoration, the perfection of humanity.[1]

Religion is not in itself an end, but the means to an end, which is the glory of God and the perfection of mankind;[2]

given us a spiritual revelation in His Word, so also has He given us a natural revelation in His creation."—(Bishop TEMPLE.) "We are not lowering the dignity of science, when we command it to do what all the objects which it looks at and admires do, when we command it to worship God. Nor are we detracting from the honour which is due to religion, when we press it to take science into its service, and accept the homage which it is able to pay. We are seeking to exalt both, when we show how nature conducts man to the threshold of religion, and when from this point we bid him look abroad on the wide territories of nature. We would aid, at the same time, both religion and science, by removing those prejudices against sacred truth which nature has been employed to foster, and we would accomplish this, not by casting aside and discarding nature, but by rightly interpreting it."—(Dr. M'COSH.)

[1] "In search of what is man's normal sense of duty, and how he is to do it, we would take our company to that garden planted eastward in Eden, where were all manner of fruits pleasant to the eye and good for food: that garden which every one believes in—we don't mean geographically or geologically merely, but really—as a fact in the history of the race, and relics of which—its sound, its fragrance and beauty—he meets still everywhere within him and around him, 'like the remembrance of things to come'—we would there find the law, the primal condition under which the species was placed by its Maker—how the Infinite and the finite, God and his children, giving and receiving faith and works, met together and kept in tune—how and by whom man was made upright in mind as well as body; and what was that first of the many inventions he found out."—(Dr. JOHN BROWN: *Horæ Subsecivæ.*) "The manliest man is he in whom there is most of the Divine image."—(Rev. H. STOWELL BROWN.) "The image of God in man is that universal rectitude of all the faculties of the soul by which they stand apt and disposed to their respective offices and operations."—(Dr. SOUTH.) Paley remarks on "the absurdity of separating natural and revealed religion from each other. The object of both is the same: to discover the will of God; and, provided we do but discover it, it matters nothing by what means." "It was a remark of Plato, that the world is God's epistle to mankind; and to read and study that epistle so as to elicit its true meaning can have no other effect on a well ordered mind than to lead to a deeper impression of His power, a clearer perception of His wisdom, and a more grateful sense of His goodness"—(S. SMILES.) "The written Bible is not the only volume that God has given us. There are two Bibles: one is a printed book, and the other is nature; and the laws of God in nature are as much laws as those in the printed book. You are as much bound to find out and obey the former as the latter. The pains and penalties of violation are just as certain in the one case as in the other."—(H. W. BEECHER.)

[2] "The Bible is like a telescope: if a man looks *through* his telescope, then he sees worlds beyond; but if he looks *at* his telescope, then he does not see anything but that. The Bible is a thing to be looked through to see that which is beyond; but most people only look at it, and so they see only the dead letter."—(H. W. BEECHER.) "The end which God had

and whatever tends to the perfection of mankind is for the glory of God.[1] Nor is religion the alone means, but only one of the means, for showing forth God's glory. All the discoveries in science, every advance in art, whatever increases social prosperity or individual happiness, are of the same nature, and are paving the way to the same end.[2] They have a very limited view of Christianity who do not see in it a means to raise man to a high state of perfection, even in this world.[3] We believe that righteousness and truth and goodness will yet prevail on the earth; and that whatever tends to promote or hasten this issue—whatever is true, or good, or noble in the world—is not distinct from, but allied to Christianity.[4] With all that is right in nature,

in view with regard to his creatures, and particularly with respect to man, cannot be any other, on the one side, than his glory; and, on the other, the perfection and happiness of his creatures, as far as their nature or constitution will admit."—(BURLAMAQUI: *Natural Law.*)

[1] "God's glory and our happiness are never separated in His mind, though they too often are in ours."—(Rev. J. SMITH.) Sir W. Hamilton declares "that man is a mean or a medium of the glory of God, but that it is only in the accomplishment of his own perfection as a creature that he can manifest the glory of his Creator." "By seeking the glory of God, we naturally and directly promote our own happiness; the glory of God and our happiness are inseparably linked together."—(TILLOTSON.)

[2] "The intellect of man, in all the gradations of its power, and all the variety of its faculties, comes from God. . . . Lord Bacon was as truly God's servant, though employed in a different ministry, and endowed with different powers, as any prophet of the old faith, or any apostle of the new. . . . His mission was the increase of physical enjoyment and social comfort, and most wonderfully, most awfully, has he fulfilled his conception and his design. Almost day by day we have fresh and fresh shoots and buds and blossoms, which are to ripen into fruits on that magical tree of knowledge which he planted, and to which none of us, perhaps . . . but owes, if not his present life, at least his daily food, his wealth and general well-being. He was the divinely appointed minister of temporal benefits to all of us." "A single book, written by a Professor at Glasgow, not quite ninety years ago, has cheapened the bread, and added to the comfort of every household in this country. . . . By giving him a genius for the study of an almost unknown science, God has wrought for us these great wonders. His special intellectual endowments made him God's minister for good, not to this nation only, but to all nations, which have learned already the lessons he taught, or shall learn them in the time to come."—(Rev. R. W. DALE.)

[3] The kingdom of God "consists in the prevalence of knowledge and virtue and concord and freedom, in whatever has a tendency to beautify and better life—that is, to improve the characters and pursuits and institutions of men."—(*Manual of Conduct.*)

[4] "Whatever political or social institutions have at any time been established by men of superior influence or talents, and have had a

with reason, with science, and with all progress, Christianity is in union and progresses as they progress.[1]

In nature as well as in Scripture we have a revelation of the divine will.[2] God reveals his will to us in nature by

manifest tendency to improve the condition of mankind are equally with the authorised institutions of a divine dispensation to be regarded as means which God . . . has ordained for the gradual improvement of His offspring, and the final extension of His kingdom over the communities of men."—(*Manual of Conduct.*)

[1] We regard the kingdom of God "as embracing all the arrangements by means of which, in any shape, and to any degree, the well-being and improvement of the universe, or of human life, are promoted; and hence not only the religious dispensations or institutions of Providence are to be classed among the means of promoting the extension of this kingdom, but art, and science, and legislation, and every improvement in human knowledge—everything, in short, which has a tendency to promote the reign of wisdom, or freedom, or concord, or purity among men—everything by means of which the best condition of the world is advanced, or the existence of ignorance, of tyranny, of guilt, or of discord is destroyed or diminished; everything even that has a tendency to beautify the face of external nature, and so far to advance man in that course in which, as an active, a social, a moral, and an intelligent being, he has been appointed to proceed."—(*Manual of Conduct.*)

[2] "We discover God's will in the habitual course of nature and in the invariable tendency of events."—(De Tocqueville.) "Those precepts which learned men have committed to writing, transcribing them from the common reason and common feelings of human nature, are to be accounted as not less Divine than those contained in the tables given by Moses. . . . . It could not have been the intention of our Maker to supersede, by a law graven upon stone, that which is written with his own finger on the table of the heart."—(Melancthon.) "The general and perpetual voice of men is the sentiment of God Himself; for that which all men have at all times learned nature herself must needs have taught; and God being the Author of nature, her voice is but His instrument."—(Hooker: *Ecclesiastical Polity.*) "Reason is natural revelation, whereby the eternal Father of light and Fountain of all knowledge communicates to mankind that portion of truth which He has laid within the reach of their natural faculties."—(Locke.) "Whatever is the nature and original constitution of man, and appears a necessary consequence of this nature and constitution, certainly indicates the intention or will of God with respect to man, and consequently acquaints us with the law of nature."—(Burlamaqui.) "The language of reason is that of God Himself; and when our reason tells us anything clearly, it is God Himself who, by this internal oracle, gives us to understand what is good and just—what is agreeable to Him and suitable to ourselves."—(*Ditto.*) "Those things which nature is said to do are by Divine art performed, using nature as an instrument; nor is there any such art or knowledge divine in nature herself working, but in the guide of nature's work."—(Hooker: *Ecclesiastical Polity.*) "I call the effects of nature the works of God, whose hand instrument she only is; and, therefore, to ascribe His actions unto her is to devolve the honour of the principal agent upon the instrument; which if with reason we may do, then let our hammers rise up and boast that they

laws; and he signifies their obligation upon us by attending infringement of them by punishment.[1] Every law of nature the infringement or non-observance of which is attended with evil has ever good as the reward of its observance.[2] All progress, all success in life, even life itself is dependent upon the observance of natural laws; which are,

have builded our houses, and our pen receive the honour of our writings." —(Sir T. BROWNE.)

[1] Law "is a rule of life directing us by proper means to the best ends, and armed with punishments for the disobedient and rewards for the obedient. For that cannot be law which cannot direct to what is best, nor a rule that does not point out proper means to attain the end, nor obligatory without a power to enforce it."—(Dr. ELLIS: *On Divine Things.*) "A law," says Dr. Pye Smith, "is a rule of action with sanctions." Law, "if separated from its sanction, resembles only solemn advice, and to the corrupted or heedless ear of man, partakes of little inducement. The influence of law on our character and conduct is, therefore, derived chiefly from the sanction by which it is enforced."—(*Domestic Constitution.*) "We must, wherever we suppose a law, suppose also some reward or punishment annexed to that law. It would be in vain for one intelligent being to set a rule to the actions of another, if he had it not in his power to reward the compliance with, and punish deviation from, his rule, by some good and evil that is not the natural product and consequence of the action itself." "This, if I mistake not, is the true nature of all law properly so-called."—(JOHN LOCKE.) "The term law, in a higher sense, is applied to beings endowed with conscience and will, and then there is attached to it the idea of rewards and punishments. It is then used to signify a constitution so arranged that one course of action shall be inevitably productive of happiness, and another course shall be as inevitably productive of misery."—(President WAYLAND.) "It has pleased Almighty God to place us under a constitution of universal law. By this we mean that nothing, either in the physical, intellectual, or moral world, is in any proper sense contingent. Every event is preceded by its regular antecedents, and followed by its regular consequents; and hence is formed that endless chain of cause and effect which binds together the innumerable changes which are taking place everywhere around us."—(*Ditto.*) "We are morally bound to have respect to the natural laws which are observed to operate in the created world, and to keep them in view as ordinances of the Creator in the regulation of our conduct."—(Dr. CANDLISH: *Fatherhood of God.*)

[2] "The very giving of a law does, in the nature of the thing itself, imply a desire in the lawgiver that his commandments should be observed; and the adding a sanction of rewards and punishments is only an express and explicit declaration in particular of what was before tacitly implied in general in the nature of the thing; that a wise and good lawgiver would take care that the happiness of all his subjects should be proportionable to their obedience to the laws of his kingdom."—(Dr. S. CLARKE: *Sermons.*) "All the laws of our nature, when respected and obeyed, work in favour of us; they are intended to do this."—(Rev. T. BINNEY.) "Every law of our nature is of value, and has an important place in the great purpose of promoting the interests of society."—(ALBERT BARNES.)

indeed, the natural means provided by God for the improvement and advancement of the race.[1]

All the evils that afflict humanity result from the infringement, in some way or other, of natural laws[2]—laws

[1] "As soon as man has a consciousness of his being, he finds himself in a world strange and hostile, whose laws and phenomena seem in direct opposition to his own existence. . . . He defends himself, he lives, he breathes, though it be but two minutes in succession, only on condition of foreseeing, that is, on condition of having known, these laws and these phenomena, which would destroy his frail existence if he learned not little by little to observe them, to measure their influence, and to calculate upon their recurrence."—(Cousin: *Philosophy of History.*) "Without some knowledge of the laws of nature, it is evident that man would immediately perish."—(President Wayland.) "All the happiness of man is derived from discovering, applying, or obeying the laws of his Creator," and "all his misery is the result of ignorance or disobedience;" and hence "the good of the species can be permanently promoted,—and permanently promoted only—by the accomplishment of that which I have stated to be the object of education."—(*Ditto.*) "For all his happiness in this life man must depend on his obedience to the natural and moral laws of God."—(Rev. Paxton Hood.) "Knowledge is power, because it imparts foresight, and foresight furnishes control. . . . The grand aim of science he (Comte) states to be the discovery of laws; and through this discovery the attainment of foresight and the power of acting on nature. There is first foresight, then knowledge, and then action."—(Dr. M'Cosh.) "He who understands the laws of nature . . . has such foresight of the future, and of the effects which will arise from certain causes, that in many instances he can interpose and control events to answer his private ends."—(Dr. N. Arnott.) "Man can construct exquisite machines, can call in vast powers, can form extensive combinations in order to bring about results which he has in view; but in all this he is only taking advantage of the laws of nature which already exist; he is applying to his use qualities which matter already possesses; nor can he by any effort do more."—(Dr. Whewell.)

[2] "Misery is always the result of a violation of some of the laws which the Creator has established."—(President Wayland.) "Disease, famine, and the rest of the ills to which flesh is heir, are not inherent in the constitution of things, nor the results of any contrivance or any agent of nature which is evil in itself, but arise from derangement or disturbance of its ordinary course. They are constantly to be traced to our own misconduct; and there can be little doubt that all the ills which shorten life have originated in transgression of the organic laws."—(Rev. R. A. Thompson: *Christian Theism.*) "Of the successive embarrassments and reverses that overtake ourselves; not one of them in particular perhaps is our own doing; but yet all are so, inasmuch as they were contained in germ in some first false step that we might have avoided. . . . . A thorough knowledge of the truth would lay to the charge of each one of us almost all the evils that are attributed to a foreign influence."—(Vinet.) "Amidst this universal prostration of such God-like powers and faculties, it is some consolation to reflect that all the evil may be traced to negligence. . . . Left to itself, the spirit of man will become one of the most unruly things in the world; but if guided aright, it is one of the most tractable powers in Creation."—(Rev. B. Parsons.)

which when observed are ever at work for our good, and upon the certainty and regularity of whose operations all our progress and happiness of necessity depend.[1] Those evils, when regarded as penalties of broken laws, cannot be viewed as other than beneficial, since they serve to point out the laws that have been broken, and to show the necessity of observing them.[2] Our duty, then, clearly is not to ignore or despise these laws, but to strive to understand them, and to avail ourselves of them to the utmost for our improvement and benefit.[3] This can only be done by

[1] Man "attains to knowledge and power by means of the circumstance that all things are happening according to an order which he can observe, and of which he can take advantage in all his operations."—(Dr. M'Cosh: *Divine Government.*) "No certain end could ever be obtained unless the actions whereby it is attained were regular; that is to say, made suitable, fit, and correspondent unto their end by some canon, rule, or law."—(Hooker: *Ecclesiastical Polity.*) "It is the regularity of the laws of nature which leads us to put confidence in them, and enables us to use them. Without such order and uniformity, man would have no motive to industry, no incentive to activity."—(Dr. M'Cosh.) "Moral advancement is as completely under the control of natural laws as bodily growth."—(Dr. Draper.) "The informed man in the world may be said to be always surrounded by what is known and friendly to him; while the ignorant man is as one in a land of strangers and enemies."—(Dr. N. Arnott.) "Every jet of chaos which threatens to exterminate us is convertible by intellect into wholesome force."—(Emerson.)

[2] "The very penalties which they (*i.e.*, intelligent beings) suffer are so many proofs of the divine goodness, mere monitions to direct them in the paths of obedience."—(President Wayland.) "Every error engenders suffering; but either suffering reacts upon the man who errs, and then it brings responsibility into play, or if it effects others who are free from error, it sets in motion the marvellous reactionary machinery of solidarity. The action of these laws, combined with the faculty which has been vouchsafed to us of connecting events with their causes, must bring us back by means of this very suffering into the way of what is true and right."—(Bastiat: *Harmonies of Political Economy.*)

[3] "All the phenomena of disease, of life, and of health, everything in the entire round of the economy of man's microscosm, move according to certain laws and fixed modes of procedure—laws which are ascertainable by those who honestly seek them, and which, in virtue of their reasonableness and beneficence, and their bearing as it were the image and superscription of their Divine Giver, carry with them into all their fields of action the double burden of reward and punishment."—(Dr. John Brown.) "It is certain matter of universal experience that the general method of divine administration is forewarning us, or giving us capacities to foresee, with more or less clearness, that if we act so and so, we shall have such enjoyments; if so and so, such sufferings; and giving us those enjoyments and making us feel those sufferings in consequence of our actions."—(Butler: *Analogy.*) "The events of life contain in them the letters of God's will to individuals. They are a revelation of the Divine

observation, experience, and a right use of our reasoning powers.

If we study aright the page of history, we shall find that from the earliest times there has been a gradual progress going on in the race towards a higher and more perfect state of development ; and that exactly in proportion as the laws and operations of nature have come to be more fully understood and acted upon.[1] This progress is

will to men, if they have learned to read that revelation."—(H. W. Beecher.) "God made man intelligent and voluntary; and the law of his nature and the reason of his mind, God intended for the great rule of his life, to take place in all particulars where God did not think good further to express his will and declare his pleasure."—(Dr. Whichcote.) "We discover that the laws according to which all events occur are appointed by God; and can further discover the exact adaptation of this arrangement to the nature of man; and instead of feeling less disposed to see God in his works, because of this constitution of things, we are all the more inclined to discover, and, when we discover, to admire, his wisdom and goodness."—(Dr. M'Cosh: *Divine Government.*)

[1] "The noblest minds of all Christian nations have recognized a visible and traceable progress of the human race towards truth, justice, and intelligence."—(Bunsen.) "There is progress in the world. There is progress in agriculture; there is progress in all the arts; there is progress in all the sciences; the earth is every succeeding year made to yield a greater quantity of produce, and man's dominion over nature is rapidly increasing. The fruit of the discoveries of one age contains the germ of the discoveries of the generation that follows. . . . The wealth of all preceding generations is thus to be poured into the lap of the generations that are to live in the latter days of our world's history."—(Dr. M'Cosh.) "The universal law of humanity is advancement. Mental, moral, and social health is suspended upon this. And it has on the whole been always and everywhere apparent, though individuals stagnate and corrupt, and nations and peoples are scattered and destroyed. These are but the rebound of the waves at the shore, which seem to go back though the tidal current is steadily setting in all the time, and is raising the ocean over its surface. . . . The law of the universe is progress, higher and higher development, larger acquisitions, profounder views, purer light."—(Rev. T. Binney.) "The world is growing better than it was. It is better than it was in the times when Greece and Rome flourished; than it was in the times of the Christian fathers ; than it was when councils were held at Carthage, at Nice, at Clermont; than it was in the days of chivalry ; than it was in the times of Elizabeth or James; than it was in the days of the pilgrims; than it was a quarter of a century ago. . . . We would have every man adopt it as a settled truth to be adhered to all along his journey of life, . . . that the world is growing better; that our own country is making advances; that the Church is increasing in numbers, in purity, and in knowledge, and that there is a sure and steady progress towards the universal triumph of Christianity and of civil and religious liberty."—(Albert Barnes.) "That God has formed mankind for progressive improvement is manifest from those susceptibilities of progress

especially marked during the last three centuries, and never more so than in the last fifty years.[1] At no previous period have the laws and conditions that promote and regulate human happiness and progress been better understood, or more generally acted upon; the necessities or comforts of man more largely ministered to; or the finer feelings or higher principles of his nature more fully developed than at present.[2]

Religion is, indeed, one of the great means that have been at work in the accomplishment of this, but it is not religion as opposed to nature or science, or as independent of reason.[3] On the contrary, it is religion as manifesting

which are visible in the attainments of every individual mind; and still more in the wider contrast which the splendid results of science in whole nations, that may be considered almost as nations of philosophers now, exhibit when we think at the same time of the rude arts of the savage in his hut, or in the earlier cave, in which he seemed almost of the same race with the wild animal with which he has struggled for his home."—(Dr. T. Brown: *Human Mind.*) "This progress, still steadily advancing, has depended on the gradual increase of man's knowledge of the world around him, and of his own nature."—(Dr. Neil Arnott.) "The empire of man over the brute force of the lower animals is proportioned, not to his physical strength, but to the knowledge he possesses of their respective constitutions."—(Dugald Stewart.) "The progress of mankind depends upon the success with which the laws of phenomena are investigated, and on the extent to which a knowledge of those laws is diffused."—(H. T. Buckle: *Civilization.*) "History presents no generalization more certain than that each great step towards a knowledge of the laws of things has facilitated men's operations on things; while each more successful operation has by its results facilitated the discovery of further laws."—(Herbert Spencer: *Psychology.*) "The arts and civilization have progressed in accordance with the gradual increase of man's knowledge of the universe."—(Dr. N. Arnott.)

[1] "There can be no doubt that in consequence of the teaching of Bacon . . . the human mind has become a vastly more skilful instrument of discovery than ever it was before. In proof of this, I refer to the fact that more power has been gained over the agents of nature, and that they have been made to yield a greater amount of happiness to the human race, within the last one hundred years than for ten times that period before."—(President Wayland.) "Young readers will be surprised to learn that when many of the persons now living were born there was not in the world a railway, a gaslight, a marine steam engine, an iron ship or house or bridge, photographic views or pictures, the penny postage, the electric telegraph."—(Dr. N. Arnott.)

[2] "It cannot be denied that in arts and sciences and the accommodations of social life and the extension of social freedom, the administration of social justice, the abolition of slavery, and many other respects men have improved and are improving."—(Prof. Fleming.)

[3] "Of course, it will not be supposed that I dare to anticipate any such consummation on the ground of a mere natural progress of the race. I

itself conformably to the laws and order of nature, as under the guidance and direction of reason, which, indeed, it is designed to supplement and perfect.[1] In divine revelation, God has simply given to man a higher knowledge of law and truth and right than he would ever have been able to obtain by means of unaided reason alone.[2] In consequence

take the world, with all God's supernatural working, that of His providence, that of His Spirit: all Christianity, in fact, included in it."—(Horace Bushnell.) "Although Christianity cannot be understood except as something which, being above nature and reason, is communicated to them from a higher source; it stands, nevertheless, in necessary connection with the essence of those powers, and with their mode of development; otherwise, indeed, it would not be fitted to raise them to a higher perfection, and, in short, would be unable to exercise any influence upon them."—(Neander.) "To prove that the intellect has no power of itself to change the heart and purify the affections can surely do nothing to disprove the maxim that the faculty of thought is an indispensable instrument in the conversion of the soul, according to the ordinary method by which grace comes to man under the Christian dispensation, or without the sphere of it."—(S. T. Coleridge.)

[1] "Though Christ hath brought greater light into the world, yet He never meant by it to put out any of that natural light which God hath set up in our souls."—(*Whole Duty of Man.*) "It is most absurd to imagine that a due use of reason is either unlawful or unnecessary in matters of religion. It has, indeed, its limits and bounds, which ought not to be transgressed; but to represent it as injurious or dangerous to revealed religion is disparaging to both. . . . . There is no opinion which does more disservice and more dishonour to religion than that which removes reason from it and sets them at variance."—(Rev. J. Balguy: *Sermons.*) "The appeal made by revelation is to the reason of man, not only in regard to the proofs of its divine authority, but to the nature of its contents. . . . . The exercise of reason, then, is essentially required, in the first place, to judge of the evidence offered in attestation of Divine revelation; secondly, to interpret its meaning; thirdly, to classify its contents; fourthly, to trace the connection between what is mysterious and incomprehensible and what is already clearly understood and believed."—(Dr. Dewar: *Divine Revelation.*) "By reason we discover the relation, order, distinction, and dependence of revealed truths, and reject the vain opinions of men. . . . . To believe and not to understand the reason of our belief is to turn faith into folly and extravagance."—(Dr. Bates: *Spiritual Perfection.*) "Whosoever doth serve, honour, and obey God: whosoever believeth in Him, that man would no more do this than innocents and infants do, but for the light of natural reason that shineth in him, and maketh him to apprehend those things of God which, being by grace discovered, are effectual to persuade reasonable minds and none other, that honour, obedience and credit belong aright unto God."—(Hooker: *Ecclesiastical Polity.*)

"Religion only proposes a more perfect happiness and a more plain and direct way to it than nature of itself could. It only relieves and recruits our natural power by that of grace, and increases the light of reason by a participation of new rays of revelation."—(Lucas: *On Happiness.*) "Whatever has been by their Creator implanted in the essence

of his fallen and imperfect condition,[1] it is not in man himself without the aid of a divine revelation to attain to that state of perfection of which nature is capable.[2] Yet, in

of human nature and reason, whatever has its ground in their idea and their destination, can only attain to its full realization by means of that higher principle, such as we see it actually realized in Him who is its source, and in whom is expressed the original type and model after which humanity has to strive."—(NEANDER.) "The highest round in the ladder of philosophy is the lowest in the scale of Christian grace."—(Prof. FERRIER.) "Christian faith is the perfection of human reason."—(Rev. J. MARSH.) "Revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of by the testimony and proof it gives that they come from God."—(JOHN LOCKE.) "True religion and godliness are often in Scripture, and particularly in this Book of the Proverbs, represented, and so recommended to us, under the name and character of wisdom, because it is the highest improvement of the human nature, and the best and surest guide of human life."—(Rev. MATTHEW HENRY.) "Coleridge, in his 'Lay Sermon,' points out, as a fact of history, how large a part of our present knowledge and civilization is owing directly or indirectly to the Bible; that the Bible has been the main lever by which the moral and intellectual character of Europe has been raised to its present comparative height."—(S. SMILES.) "That the convictions of religion form the great foundation of moral conduct—that piety in itself is fitted to exalt the human mind to its greatest degree of virtuous perfection—are truths which every one acknowledges, and which the experience of mankind sufficiently proves."—(Rev. A. ALISON: *Sermons.*)

[1] "The fall is demonstrable to the senses and understanding of every man, by every height and depth of nature, by every kind of evil, sin, and misery in the world, by everything he knows of God, himself, and the world he lives in."—(T. A' KEMPIS.) "Had man never fallen he would have enjoyed eternal truth and happiness; and had man never been otherwise than corrupt, he would have retained no idea either of truth or happiness."—(PASCAL.)

[2] "In vain has man in his search for the supreme good called into exercise his reason, his imagination, his heart, and his conscience; in vain has he laid all his powers under contribution; in vain has he done all that is possible for man to do; everywhere in his system there appear chasms, wide and deep. The triple object of all religion, to enlighten, console, and regenerate, is fulfilled neither by the one nor the other of these religions, nor by all of them together."—(VINET.) "Whatever may be the reach of the human faculties, they cannot, apart from revelation, attain to such a vision of God as will exert any real and permanent power over the heart and conduct."—(Rev. R. W. DALE.) "Revelation has laid open the great secrets of Providence from the creation of the world, explained the present state of things, and given man all the information that is necessary to quiet his anxieties, content him with his condition, and lead him safely to everlasting rest and happiness."—(LAW: *Christian Perfection.*) "Although the light of nature and the works of Creation and Providence do so far manifest the goodness, wisdom, and power of God as to leave man inexcusable; yet they are not sufficient to give that knowledge of God and of His will which is necessary unto salvation."—(*Westminster Confession of Faith.*)

every case do we find the seeds or elements of it within him; nay, more, we find him constantly aiming and striving after this higher and more perfect state, which yet it is impossible for him to reach without the aid of revelation.[1] God has implanted in the heart of man a desire for happiness, and He has centred this happiness in the perfection of his nature.[2] Man is thus happy in proportion as he is fulfilling

[1] "We discover abundant evidence of this connection between nature and Christianity when we observe human nature and reason, and see how, by virtue of this their original capacity, they do in their historical development actually strive after this higher principle which needs to be communicated to them in order to their own completion; and how by the same capacity they are made receptive of this principle, and are led onwards till they yield to it, and become moulded by its influence."—(NEANDER.) "Even amid all the ruins of our fallen nature, there are remembrances of its original glory; and there is a kind of want (if I may so express myself) in every noble and generous nature to purify itself from the frailties and corruptions which it at present experiences, and to raise itself to these higher and incorruptible classes of existence for which even here it feels that it was ultimately destined."—(ALISON: *Sermons.*) "It is from considering the relations which the several appetites and passions in the inward frame have to each other, and, above all, the supremacy of reflection or conscience, that we get the idea of the system or constitution of human nature. And from the idea itself it will as fully appear that this our nature, *i.e.*, constitution, is adapted to virtue as from the idea of a watch it appears that its nature, *i.e.*, constitution or system, is adapted to measure time."—(Bishop BUTLER: *Sermons.*) "That the ancient moralists had some inward feeling or other which they chose to express in this manner, that man is born to virtue, that it consists in following nature, and that vice is more contrary to this nature than tortures or death, their works in our hands are instances."—(*Ditto.*) "Man *as man* is averse to what is evil and wicked; for evil is unnatural, and good is connatural to man."—(WHICHCOTE.) "If he (man) embraces error, it so impinges on something in his nature, so fails to satisfy his wants, is so pernicious in its tendency, or so violates great principles which he is constrained by the laws of his being to hold, that he is compelled to abandon it."—(ALBERT BARNES.)

[2] "Man was made to be happy. . . . The *desire* of happiness is deeply implanted in the human constitution, accompanied in the beneficent arrangement of the Almighty Author of our being with both the *capacity* and the *means* of happiness."—(Dr. W. SYMINGTON.) "Man, like every other sentient being, is necessarily actuated by a love of happiness," and "is placed in circumstances in which a vast variety of objects address themselves to this desire of happiness, some promising to gratify it in a higher degree, some in a lower, some appealing to one part of his nature, some to another. . . . He cannot but be attracted to those courses of conduct which his reason or his appetites, or both conjointly, assure him are likely to gratify his desire of happiness."—(HENRY ROGERS.) "This at least is beyond any doubt and indisputable, that all men wish good to themselves, nay, that they all catch at and desire to attain the enjoyment of the most absolute and perfect good. . . . And though, alas, it is but too true that, as we are naturally blind, we run ourselves upon misery

under the disguise of happiness, and not only embrace, according to the common saying, 'a cloud instead of Juno,' but death itself instead of life; yet even from this most fatal error it is evident that we naturally pursue either real happiness, or what to our mistaken judgment appears to be such."—(LEIGHTON: *Sermons.*) "The desire of happiness is the first, most powerful, and most universal principle of human actions; . . . revelation and reason take this for granted; all laws, both divine and human, proposing our happiness as the sole and sufficient motive to our obedience."—(LUCAS: *On Happiness.*) "Happiness is the object of human action in its most general form as including all other objects. . . . The desire of happiness is the supreme desire. All other desires of pleasure, wealth, power, fame, are included in this, and are subordinate to it. Happiness is our being's end and aim."—(Dr. WHEWELL: *Morality.*) "Viewed as a matter of fact, we must admit that his own happiness, whatever it may consist in, or whatever may be the means to be employed in the attainment, is the end which each individual has mostly at heart, and at which he ultimately aims."—(Prof. FERRIER.) "Human perfection and human happiness coincide, and thus constitute, in reality, but a single end."—(Sir W. HAMILTON.) Socrates held that "if a man only knew and kept constantly in view what his true nature was, he would aim only at that which conduced to the well-being of that nature; and, aiming only at this, he would be unwavering in the practice of virtue, for it is by virtue alone that the well-being of his true nature is secured."—(Prof. FERRIER.) "Let a man reflect but ever so little upon himself, and he will soon perceive that everything he does is with a view to happiness, and that this is the ultimate end he proposes in all his actions, or the last term to which he reduces them. . . . The desire of happiness is as essential to a man, and as inseparable from his nature, as reason itself."—(BURLAMAQUI: *Natural Law.*) "It is manifest that man is by nature an end to himself; that his perfection and happiness constitute the goal of his activity, to which he tends, and ought to tend, when not diverted from this his general and native destination by peculiar and accidental circumstances."—(Sir W. HAMILTON.) "The perfection of any creature is the foundation of its happiness, and the utmost happiness any creature is capable of is only to be obtained in the state of its utmost perfection."—(Principal WISHART: *Sermons.*) "Happiness, in so far as it arises from the mind itself, will always be proportioned to the degree of perfection which its powers have attained."—(Dr. S. CLARKE.) "Since happiness is necessarily the supreme object of our desires, and duty the supreme rule of our actions, there can be no harmony in our being except our happiness coincide with our duty. . . . As moral beings, our happiness must be found in our moral progress, and in the consequences of our moral progress we must be happy by being virtuous."—(Dr. WHEWELL.) "If the generality of mankind were to accustom themselves often to sit down and consider what was the greatest happiness they were capable of attaining for themselves in this life, and if self-love were so strong and prevalent as that they would uniformly pursue this their supposed chief temporal good, without being diverted from it by any particular passion, it would manifestly prevent numberless follies and vices."—(Bishop BUTLER: *Sermons.*) "All virtuous action tends ultimately, and on the great scale, to universal happiness."—(HENRY ROGERS.) "Virtue is the health, true state, natural complexion of the soul; he that is vicious in his practice is diseased in his mind."—(Dr. WHICHCOTE.) "Man has within him the feeling that he is made for perfection and happiness."—(VINET.) "Happiness is the pearl of price which all pursue though few find it. Our souls, as by a natural sense, feel their own original, and aim at the attain-

the requirements of his nature in proportion as he is advancing towards the perfection of his being.[1]

Perfection consists in living according to law, which in other words is the will of God; [2] and the more our nature is

ment of it. . . . Thus, when men most fly from God they still seek him. But they seek him in their worldly lusts: they blasphemously attribute all that God really is to something that is most unlike him."—(Rev. J. SMITH: *Discourses.*) "In the midst of its greatest wanderings, humanity never loses sight of the idea of its origin and destiny; a dim recollection of its ancient harmony pursues and agitates it; and, without renouncing its passions, without ceasing to love sin, it longs to reattach its being, full of darkness and misery, to something luminous and peaceful, and its fleeting life to something immovable and eternal."—(VINET.) "By the Fall man lost neither the desire, nor the means, nor the capacity of happiness: he lost the right direction of the desire—the fine moral taste, which alone could detect and appreciate the proper means of gratification."

[1] "The end of all beings is the perfection of their nature; the perfection of any nature is enjoying all the happiness it is capable of."—(Dr. J. ELLIS.) God has "joined our duty and happiness together, and prescribed that for our work, the performance whereof is a great reward."—(H. SCOUGAL.) "Wickedness doth as naturally make us miserable as it makes us *unlike* to the most happy being. . . . As evil makes us miserable, so goodness makes us happy."—(Dr. WHICHCOTE.) "It would seem strange, perhaps, should I say that it is a sin to be miserable, and that it is a sin not to be happy; but yet, when narrowly examined, I believe it will appear to be no stranger than true; for the effect must needs partake of the cause, and misery must therefore be undoubtedly sinful, because it is acknowledged to be the offspring of sin."—(C. HOW: *Meditations.*) God "hath joined together in their ultimate elements, and by their very essence, both sin and suffering, and happiness and virtue. . . . The same conscience that tells us that it is not the penalty that makes the sin tells us also that unhappiness is inseparable from sin, and should bear an exact proportion to it. . . . Evil could not be evil if it did not engender unhappiness; and in giving up sin to sorrow, God does nothing but yield an object to its own nature. . . . Everything constrains us to believe that the penalty of sin, both here and elsewhere, will be entirely drawn from sin itself."—(VINET.) Man's "chief good and chief evil . . . can be no other than the maintenance or the perfection of his being on the one hand, and its impairment or imperfection on the other hand."—(Prof. FERRIER.) "*Cæteris paribus*, a man is happy even in this life in proportion to his virtue."—(Archbishop WHATELY.) "So gracious hath God been to us, that he hath made those things to be our duty which naturally tend to our felicity; and we cannot glorify God more than by doing our duty, nor can we promote our own happiness more effectually than by the same way."—(TILLOTSON.)

[2] "The Creator having . . . created man for happiness, and having implanted in him an inseparable inclination to felicity . . . must have given him also . . . rules to point out the means of procuring and attaining it."—(BURLAMAQUI: *Natural Law.*) "The whole world around us and the whole world within us are ruled by law. Our very spirits are subject to it, those spirits which yet seem so spiritual, so subtile, so free."—(Duke of ARGYLL: *Reign of Law.*) "All created righteousness,

brought into conformity with law, the more perfect it is.[1] It is when the actions and the will are in harmony with law that the man is free, being no longer subject to law, but a law unto

whether of men or angels, hath respect to a law as its rule, and is a conformity thereunto."—(Rev. T. Boston.) "He from whom all laws take their rise and emanation is not himself without law, nor, in a sober sense, above it."—(Jeremiah White.) "God has no superior to prescribe laws to Him, and yet is eternally bound by the rectitude of His own name—that is, the rules of right reason. These are so many laws to Him which He perpetually and inviolably observes. They strictly and formally oblige Him; nor can the obligation ever be dissolved."—(Rev. J. Balguy.) "God, from whom all law originates, is not himself *without* law; nor, in a sober sense, above it. The primitive rules of His government do not spring from His *absolute will*, but from the sacred decrees of reason and goodness."—(Rev. Jas. Smith.) God's "moral government consists in subjecting rational creatures to law, and dealing with them according to the sanctions of that law."—(Dr. Pye Smith.) "Of law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."—(Hooker: *Ecclesiastical Polity.*) "If there be a superintending Providence, and if His will be manifested by general laws, operating both in the physical and moral world, then must a violation of these laws be a violation of His will, and be pregnant with inevitable misery."—(Prof. Sedgwick.) "Est enim lex nihil aliud nisi recta et a numine deorum acta ratio, imperans honesta, prohibens contraria."—(Cicero.) "The rules of art are not the fetters of genius; they are fetters only to men of no genius."—(Sir J. Reynolds.)

[1] "The happiness of every creature is promoted when it obeys the law of its true nature; its happiness is thwarted when it disobeys that law."—(Socrates.) "By obedience to the laws of God, man may be as happy as his present state will allow."—(President Wayland.) "Man is furnished with everything proper or necessary to his condition, and his glory must be to act according to the order and perfection of his being."—(Dr. J. Ellis.) "The practical goodness" of the "religious man really consists in his just living, according to nature or according to the laws of his whole being,—the physical, moral, and social laws under which he is placed, to be in harmony with which is virtue."—(Rev. T. Binney: *Both Worlds.*) "It will readily be seen that for all his happiness in this life, man must depend on his obedience to the natural and moral laws of God."—(Paxton Hood.) "Sin is any want of conformity unto or transgression of any law of God, given as a rule to the reasonable creature."—(*Westminster Larger Catechism.*) "The righteousness wherein man was created was the conformity of all the faculties and powers of his soul to the moral law."—(Rev. T. Boston.) "The soul can never recover its lapse from above, but by . . . a real performance of the duties of the law that fully represent the lawgiver's will and sovereignty."—(Dr. Wm. Bates: *Spiritual Perfection.*) "Sin is a want of conformity to the will of God, and were a desire to do the will of God at all times the overruling principle of the heart and conduct, there would be no sin."—(Dr. Chal-

himself.[1] In grace no less than in nature God works by law, in the conversion, building up, and perfecting of the human

MERS.) "If any of the human race could have been found capable of performing a perfect obedience to the law of God in all its minute requirements, doubtless such service would have been accepted, and the individual restored to the lost favour of his Maker."—(Rev. E. C. TOPHAM: *Philosophy of the Fall.*)

[1] "Perfect harmony supposes two distinct beings, but so united that there is no longer any separation."—(VINET.) "In the original purity of a rational agent the uncorrupted will is identical with the law. Nay, inasmuch as a will perfectly identical with the law is one with the divine will, we may say that in the unfallen rational agent the will constitutes the law." "In irrational agents the law constitutes the will. In moral and rational agents the will constitutes, or ought to constitute the law. I speak of moral agents unfallen."—(COLERIDGE: *Aids to Reflection.*) "Before the fall there was no obedience properly so called, no obedience, at least, which was self-conscious; love absorbed all: the human soul moved in the communion of the divine. . . . The great aim of Christianity is to unite us once more to God, to transform duty into sentiment, to teach us to love what we ought to do, and to do what we ought to love."—(VINET.) "*Liberum Arbitrium*, which men so brag of, as it includes *posse male agere*, is an imperfection,—for such liberty or power is not of God. To do amiss is not power, but deficiency and deformity, and infinite power includes not in it a possibility of evil."—(Dr. WHICHCOTE.) "The excellence of man is his dependence; his subjection displays two marvellous images,—the infinite power of God and the dignity of our own soul. . . . Man independent would be an object of contempt, the feeling of his own imperfection his eternal torture."—(VAUVENARGUES.) "We do most grossly mistake the nature of liberty if we promise it to ourselves in an evil, wicked cause. For, upon due search and trial, it will be found that perfect freedom is nowhere to be found but in the practice of virtue."—(TILLOTSON: *Sermons.*) "Virtue is obedience. . . . He who only obeys himself does not obey; he who is only virtuous to please himself does not know what to be virtuous means."—(VINET.) "Self-will is the source of envy, malice, impatience, and of all those black passions and inordinate lusts that reign in the hearts and lives of wicked men."—(Rev. J. SMITH.) "A nature such as his could not think of law and obedience, save as restraint. . . . He could not see that in yielding his own way, and taking God's lay the only freedom of which the human being made in the image of God is capable."—(GEORGE MACDONALD.) "The great controversy between God and man is whose will shall prevail—his or ours."—(Dr. ISAAC BARROW.) "The essence of all religion, that was and that will be, is to make men free."—(T. CARLYLE.) "The Christian wills beforehand what his Master wills, and for him necessity is changed into liberty."—(VINET.) "This is an admirable expression in the first collect in the Morning Prayer: 'Thy service is perfect freedom.'"—(HOW: *Meditations.*) "The kingdom of heaven is not come, even when God's will is our law; it is come when God's will is our will."—(G. MACDONALD.) "The truth of obedience is to be of one will with God; and God hath but one will, and that is simply good."—(HENRY MORE.) "When I meet with a soul whose gratitude impels it to accomplish the divine will, a soul that acts because it loves, the law is not abolished for that soul. . . . In love all is freedom, joy. If we obey it is without feeling it, without willing,

soul.[1] Grace does not set us free from law, but, on the contrary, brings us more completely under subjection to it.[2]

or planning to do so, and, indeed, it is only obeying ourselves."—(VINET.) "The free man is he who is loyal to the laws of this universe. . . . The first symptom of such a man is not that he resists and rebels, but that he obeys."—(T. CARLYLE.) "Natura non nisi parendo vincitur."—(BACON.) "Non studemus ut natura nobis, sed contra, ut nos naturæ pareamus."—(SPINOZA.) "Nur das Gesetz kann uns die Freiheit geben."—(GOETHE.) "Let your will go whither necessity would drive, and you will always preserve your liberty."—(LOCKE.)

[1] "The Holy Ghost in conversion acts in a manner agreeable to our rational nature and to the established order of our faculties."—(Dr. T. BROWN: *Sermons.*) The work of God in the conversion of souls is evidently constructed upon a plan; this plan itself must have been based upon the actual disposition of human nature. . . . Consequently, conversion and salvation operate according to a system."—(VINET.) Conversion "is sometimes (not so often now as once) still accomplished speedily, and as by manifest supernatural force;" but "even spiritual life in such cases comes by law."—(Dr. RALEIGH.) "Since God will govern his creation, I do not see how it can be otherwise than according to the present nature of the creature, unless God be pleased to alter that nature."—(CHARNOCK: *Divine Providence.*) "Nor does it alter the case that in regeneration a higher influence is exerted than that of mere moral suasion, since that influence operates in perfect conformity with the laws of moral action and the freedom of the will."—(ALBERT BARNES.) "The spiritual laws which surround and encompass us as creatures, as beings endowed with the religious capacity, and distinguished by the religious instinct, are just as natural in themselves, and as much belong to nature, as those of the physical and social systems."—(Rev. T. BINNEY.) "Modern science is a system of law. So is evangelical religion. . . . There is through all physical nature and through the intellectual world, as far as philosophical observation can descry, the calm steady reign of law. . . . Now, what I want to point out, in order that we may clearly note the analogy, is the existence and action of the same principle in its highest, divinest form within the sphere of evangelical religion. This too is a grand system of law." We have "within the sphere of practical religion, just as in the great realms of nature, truths that never change in their own substance, although they are endlessly modified in their effects on individual character, by the characteristics and by the existing circumstances of the individuals. We have forces that act steadily, of which wise and willing souls steadily avail themselves. There are tides of living influence that rise and fall in the Church and in the world, to superficial observation it may seem capriciously, as if the linked chain of cause and consequence were all broken, and the whole phenomena were resolvable into chance, or the despotic acts of a supreme and irresponsible will,—but to a more patient thought, and observation keener-eyed, — by the normal action of the spiritual gravitations, which vary as little as do those of sun and moon upon the tides of the ocean."—(Dr. RALEIGH: *Religion and Modern Progress.*)

[2] Dr. Candlish, speaking of the two relations in which God stands to his people, as a father and as a ruler, says:—"The former relation, the paternal, cannot be allowed to supersede or even to modify the latter, the governmental. . . . The mere existence of intelligent creatures involves their subjection to rule by law and judgment. Their Creator, if his

The object of revelation is not to supplant, but to supplement and improve nature,[1] which, rightly understood, can

Sovereignty in his own creation and over it is to be, as it must be, absolute and inviolate, cannot but so govern them. And He must continue so to govern them, whatever other relation he may see fit to assume or announce. . . . The mixing up in any way, or in any measure," of these two "is apt to open a door for the notion, either of law, old strict law, being superseded, or of its being somehow modified. The idea of some sort of compromise between the paternal and judicial in God's treatment of us very readily suggests itself. And believers once justified by faith are either held to have nothing to do with law at all, it being their privilege to act, not from a sense of legal obligation, but from the spontaneous prompting of affection; or else they are held to be under some mysterious new form or fashion of law, partaking too often not a little of the character of licence."—(*Fatherhood of God.*) It is "an abuse, both of law and Gospel, to presume that its (*i.e.*, the law's) accomplishment by Christ releases believers from any obligation to it as a rule. Such an assertion is not only wicked, but absurd and impossible in the highest degree, for the law is founded on the relation between the Creator and the creature, and must unavoidably remain in force as long as that relation subsists."—(Rev. JOHN NEWTON.) "Though the Gospel allays the severity and rigour of the law, yet it as strictly requires our sincere and earnest endeavours after perfection as the law required exact obedience."—(Dr. W. BATES.) "The primary and original law of God is the law of nature—that eternal and unchangeable law of morality, which necessarily arises from the nature of creatures, and from their relation to God, and to each other." —(Dr. S. CLARKE.) "The law will eternally remain law, as truth will eternally remain truth. . . . Law must triumph, even in grace. . . . The law is as eternal as our relations with God, and as God himself; it is truth in the moral order of things, and how can truth be abolished?" —(VINET.) "Law is prior both to Conscience and the Bible; it is recognized as prior by both of them; both of them look up to it, and do it homage." The authority of Conscience "lies in the apprehension of the authority of law. To assert and vindicate the authority of law is its proper function. It is only in so far as it is competent to the discharge of that function that its own title of command is valid."—(Dr. CANDLISH: *Reason and Revelation.*) "Ignorance of the nature and design of the law is at the bottom of most religious mistakes. This is the root of all self-righteousness, the grand reason why the Gospel of Christ is no more regarded, and the cause of that uncertainty in many who, though they profess themselves teachers, understand not what they say, nor whereof they affirm."—(Rev. JOHN NEWTON: *Letters.*)

[1] "Christianity shows the sovereignty of its principle, not in destroying anything whatever, but in assimilating all things."—(VINET.) "Christianity, entering into all that is human, strives to assimilate it to its own nature, and to imbue it with its own spirit."—(NEANDER.) "Christianity is not contrary to the laws by which mankind had formerly been obliged, is not destructive of them; Christ now commands nothing that the natural or moral law had forbidden, and likewise forbids nothing that they had commanded."—(Dr. HAMMOND.) "To propose the establishment or advancement of revelation by weakening the obligations of reason and morality appears to me just such an undertaking as it would be to undermine a fabric with a view to support and strengthen it."—(Rev. J. BALGUY.)

only serve to advance and strengthen the cause of Christianity.[1]

Prior to the dawn of revelation nature existed alone on the earth, and had a necessary work to do in preparing the way for its advent;[2] and as the old Mosaic economy was not destroyed, but fulfilled in the coming of Christ, so revelation came not to set at nought, but to elevate and give a higher value and significance to the laws of nature, which,

[1] "The law of nature implanted in men's souls was designed to lead them to their Creator."—(Rev. J. Smith.)

[2] "Whilst, on the one hand, the seed of divine truth, out of which Christianity sprang, was communicated to reason by divine revelation, so, on the other hand, reason, unfolding itself from beneath, had to learn by experience, especially among that great historical people, the Greeks, how far singly and by its own power it could advance the knowledge of divine things."—(Neander.) "The three great historical nations had each in its own peculiar way to co-operate in preparing the soil on which Christianity was to be planted,—the Jews on the side of the religious element, the Greeks on the side of science and art, and the Romans, as masters of the world, on the side of the political element,—when the fulness of the time was come and Christ appeared—when the goal of history had thus been reached—then it was that through Him, and by the power of the Spirit that proceeded from Him, by the might of Christianity, all the threads of human development, which had hitherto been kept apart, were to be brought together, and interwoven in one web."—(*Ditto.*) "The ancients had done their work when Christianity appeared. They had shown how far the human mind can go under the best auspices to find out a religion suited to the race. They had prepared the world for the most speedy propagation of the new system of religion. They had furnished models of literature to be useful in all time."—(Albert Barnes.) "He (Paul) declares that to leave men to seek after Him was the purpose which God had in view in distributing the nations over the face of the earth. By this means the nations had the entire revelation of God in nature and in Providence subjected to their study, so that, if the knowledge of God is by any natural means to be obtained by man, the amplest opportunity of obtaining it has thus been supplied to the race. This afforded an experimental proof of the utter inability of philosophy or human reason, without a revelation, to find out God, and to construct a satisfying religion for man."—(Dr. W. L. Alexander.) "The wisdom of Divine Providence was conspicuous in the fact that, previously to the introduction of Christianity, all the resources of human wisdom had been exhausted in efforts to confer upon men true knowledge and true happiness."—(*Philosophy of the Plan of Salvation.*) "Men were not commanded to believe in order to obtain salvation, till by experience they were convinced of the insufficiency of reason to direct them how to be restored to the favour of God."—(Dr. W. Bates: *Spiritual Perfection.*) "After it appeared that the world, by their human wisdom in the ages of ignorance and corruption, could not attain to a right knowledge of God and of the manner of worshipping Him acceptably, it pleased the divine wisdom of Providence, by a method which they accounted foolishness, . . . to bring to salvation such as were sincerely disposed to embrace and practise the truth."—(Dr. S. Clarke: *Sermons.*)

equally with itself, have God for their Author, and have alike for their object the perfecting of the race.[1] The more we come to know of the laws of nature, and the better we comprehend the principles of divine revelation, the more clearly will it be seen that there is nothing contained in the one that is opposed or detrimental to the other; but that, on the contrary, the one is directly calculated to promote and further the cause of the other.[2]

[1] "In Christianity nothing truly human is crushed, but, on the contrary, exalted and glorified. Christianity is the religion of humanity."—(Dr. BRÜCKNER: *The Church of the Present.*) "The prerogative of the divine Word is not so much that of announcing a new morality as of giving power to practise the old."—(VINET.) "To tell the truth is not a duty merely because God commands it, but God commands it because it is a duty. . . . Kindness is not beautiful merely because Christ loves it, but Christ loves it because it is beautiful."—(Rev. R. W. DALE.) "Though Christ hath brought greater light into the world, he never meant to put out any of that natural light which God hath set up in our souls."—(*Whole Duty of Man.*) "Dominus naturalia legis non dissolvit sed extendit, sed et implevit."—(IRENÆUS.) "The work was one of restoration, of return and of enlargement, not of innovation."—(W. E. GLADSTONE.)

[2] "The two volumes of nature and grace are so distinctly perfect, contain so much true beauty and solid worth, that, in order to be thoroughly admired, they can want nothing more than to be well understood. And, moreover, they correspond so strictly . . . and are so peculiarly fitted to illustrate, unfold, and enforce each other, that nothing can redound more to the credit and esteem of either than a nearer contemplation of both. Doubtless, the more intimately men are acquainted with them the greater excellences they will discover, and the severest search, if honestly made, must end in deriving both from the same original."—(Rev. J. BALGUY.) "I am sure . . . that we shall not make the highest progress with our ministerial work under Christ for the salvation of men's souls, except in connection with advancing knowledge and culture of every kind. . . The thing to be done is as complex as man's nature and God's world; and we must take note of all the elements, and be willing to have help from all the workers in all the parts. . . If we have not sympathy with all our fellow-workers, and with the various plan, so far as we understand it, by which this world is being educated to its manhood and perfection in every sense, we shall do little or nothing in helping to roll the mighty wheels of this world's providence forward in the way they are going. While, on the other hand, I am equally sure that the men of the world—chiefs of its parties and schools—whether of thought or action, will fail, and, in the end far more miserably, in all their attempts to carry on the world's progress without the hallowing and animating power of the Christian religion."—(Dr. RALEIGH: *Religion and Modern Progress.*) "I am convinced that there is nothing to lose, but everything to gain, by a true and careful study of God's works; that the more light we can get, the more cultivation of our understanding, and the more thorough discipline of our intellect by the study of all this which God has scattered in such wonderful profusion around us, so much the better shall we be able, not only to serve Him in our vocation, but to understand the meaning of His spiritual reve-

If men would but see and acknowledge that in everything they are subject to law, and if they would seek for the cause of every calamity, the source of every evil, in a broken law, then would evil soon cease, and this earth become again a paradise.[1]

lation."—(Bishop TEMPLE.) "To sin is to act on an irrational principle."—(CLEMENT of Alexandria.) "Religion does, as a general rule, produce those virtues and induce that conduct which, by way of natural consequence, work the stuff that life is made of into something happy and prosperous."—(Rev. T. BINNEY.)

[1] "All the works of God seem to be under law of some kind. The heavens and the earth obey the ordinances of God's appointment, and the lower animals are led by the instincts with which their Creator has endowed them. When we ascend the scale of creation, we find that God's responsible creatures are still under law, but that law of a higher kind—a moral law. This law is the golden chain by which the Governor of the universe binds his intelligent creatures to Himself and to one another."—(Dr. M'COSH.) "Nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac, sed et omnes gentes et omni tempore, et sempiterna et immortalis continebit, unusque erit communis, quasi magister et imperator omnium Deus."—(CICERO.) "The unvarying tendency of my mind is to regard the whole laws of the animal economy and of the universe as the direct dictates of the Deity; and in urging compliance with them it is with the earnestness and reverence due to a divine command that I do it."—(Dr. A. COMBE.) Dr. JOHN BROWN, in speaking of Dr. Andrew Combe and his labours "to bring back the bodily economy of man to its allegiance to the Supreme Guide," continues: "This is something which, if acted upon by ten thousand men and women for five-and-twenty years, with the same simplicity, energy, constancy, and intelligence with which, for half his lifetime, it animated Dr. Combe, would so transform the whole face of society, and work such mighty changes in the very substance, so to speak, of human nature, in all its ongoings, as would as much transcend the physical marvels and glories of our time, and the progress made thereby in civilization and human well-being, as the heavens are higher than the earth, and as our moral relations, our conformity to the will and the image of God, are—more than any advance in mere knowledge and power—man's highest exercise and his chief end." "The mass of suffering which man sternly mounts upon to arraign the Deity is heaped up by himself only, and might be swept away by the same hands that placed it there. Three generations of a wise and virtuous race would nearly efface the mischiefs of all the ages of sin and sorrow which have preceded them."—(*Small Books on Great Subjects.*) "Life consists in the maintenance of inner actions corresponding with outer actions;" and "the degree of life varies as the degree of correspondence." "Taking the extreme case, it is clear that, did the actions of an organism accurately respond to all the co-existences and sequences of all things whatever in its environment, its life would be eternal."—(HERBERT SPENCER: *Principles of Psychology.*) "In the present state all which we enjoy and a great part of what we suffer *is put in our own power.* For pleasure and pain are the consequences of our actions; and we are endued by the Author of our nature with capabilities of foreseeing these consequences. . . . I know not that we have any one kind or degree of enjoyment but

We have thus, we trust, in some measure prepared the way for establishing a closer and more intimate connection between religion and education, by removing some of the errors that, to our mind, not unfrequently invest Christianity. We go upon the belief that it is God, and not the Evil One that governs the world;[1] that it is good and not evil towards which all things are tending;[2] that a bright and glorious future yet awaits mankind in this world;[3] and that all things are at present constituted in the best possible way for the bringing about of this,—in other words, that this

by the means of our own actions."—(BUTLER: *Analogy.*) "By prudence and care we may for the most part pass our days in tolerable ease and quiet; or, on the contrary, we may by rashness, ungoverned passion, wilfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make themselves extremely miserable, *i.e.*, to do what they know beforehand will render them so. They follow those ways, the fruit of which they know by instruction, example, experience, will be disgrace and poverty, and sickness and untimely death." —(*Ditto*)

[1] "The philosopher who will understand and interpret history must really believe that God, not the Devil or his punchinello, governs the world."—(Chevalier BUNSEN.) "It lies we know at the root of all religion to believe that this system of things is really from God; that the divine thought presided at its origin, and that the same is present, upholding and carrying forward this beautiful order with which we are now encompassed."—(Professor SHAIRP: *Religion and Culture.*)

[2] "We live not only in a world of change, we live in a world of progress. There has been a gradual and evidently an intended advancement in the physical and intellectual amelioration of the race."—(Dr. M'COSH.)

[3] "We live in the lively expectation of a coming era when the work which the first man failed to accomplish will be performed by the Second Man, which is Jesus Christ." "Let but human nature as the root of bitterness be regenerated, and then all its capabilities, all its acquisitions and improvements, will be devoted to the most beneficent purposes, and will change the very aspect of the world. The state of the earth depends essentially on the character of its principal inhabitant; and when the character of man is renovated, the state of our world will be renovated also; the agencies at present conflicting will become conspiring; that which is barren will become fruitful; and that which is hurtful will become beneficent."—(Dr. M'COSH.) "That onward movement of the race in knowledge, in power, in worth, and in happiness" "has gladdened and cheered all who believe, and who through long ages of gloom and misery and havoc have still believed, that truth is strong next to the Almighty—that goodness is the law of His universe, and happiness its end."—(Dr. JOHN BROWN: *Horæ Subsecivæ.*) "Behold how creation is redeemed by the redemption of the Church; . . . behold how full it is of all manner of tame and industrious beasts; behold how full it is of horses and of chariots; behold how the wild and ravenous

world is perfect as regards the condition of those who live in it.[1]

In this way all things in nature are at work for our good,[2] and there is nothing therein that is opposed to grace,[3] nor is reason opposed to revelation,[4] or morality to reli-

beasts have ceased from the land—the dragon and the crooked serpent." —(Edward Irving.)

> "A brighter morn awaits the human day,
> When every transfer of earth's natural gifts
> Shall be a commerce of good words and works;
> When poverty and wealth, the thirst of fame,
> The fear of infamy, disease, and woe,
> War with its million horrors and fierce hell
> Shall live but in the memory of time,
> Who, like a penitent libertine, shall start,
> Look back, and shudder at his younger years."
>
> (Shelley.)

[1] "We hold it to be of great moment to establish the doctrine that this world is perfect, considered in reference to those who dwell in it."—(Dr. M'Cosh.)

[2] "It is the characteristic scheme of His providence to provide for the happiness of His creatures in every state of being, if they do not deliberately rebel against Him."—(John Bowdler.) "God has made all creation doctrinal, full of the truth on which He seeks to mould the whole of man's inner undying nature."—(Rev. J. Baldwin Brown.)

[3] "Christianity has everything to hope and nothing to fear from the advancement of philosophy."—(Dr. Chalmers.) "Science, or a proper knowledge of the things that belong to the present life, is so far from being blameable, considered in itself, that it is good and ordained of God." —(T. A'Kempis.) "All light and science, under all shapes, in all degrees of perfection, is of God."—(T. Carlyle.) "Every new discovery in science yields its contributions to the proofs and illustrations of the wisdom, the power, and goodness of God."—(Dr. M'Cosh.) "What are the laws of science but ideas of God—those regulative types of thought by which God created, moves, and rules the world? . . . All great discoveries not purely accidental" are "gifts to insight, and the true man of science" is "he who can best ascend into the thoughts of God, he who burns before the throne in the clearest, purest, mildest light of reason."—(Horace Bushnell.)

[4] "He that takes away reason to make way for revelation puts out the light of both; and does much the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope." When God "illumines the mind with supernatural light, he does not extinguish that which is natural. . . . Reason must be our last judge and guide in everything."—(John Locke.) "Nothing can be more binding upon reasonable creatures than reason." —(Rev. J. Balguy.) "We may justly say that faith is an act of reason." —(Dr. Pye Smith.) "Whatever is really contrary to reason is also contrary to revelation."—(*Ditto.*) "Reason is in a sense the Word of God, viz., that which he hath written upon our minds and hearts, as Scripture is that which is written in a book. The former is the word whereby he

gion.[1] Revelation, rightly understood, is given to aid and improve nature,[2] and to impart to man a higher knowledge of truth and right than it was possible for him to attain by means of unaided reason alone.[3] It came to reform nature,

hath spoken to all mankind, the latter is that whereby He hath declared His will to the Church and His peculiar people." "Reason is very serviceable to religion, and religion very friendly to reason." . . . "The belief of our reasons is an exercise of faith, and faith is an act of reason." "The highest reason is to believe in God revealing."—(*Reason and Revelation.*) "The sound understanding and reason of man, his inward sentiment of what is true or false, good or bad, are, no less than revelation properly so-called, means whereby God makes known to us His will, and grounds and establishes his kingdom among us, or his moral sovereignty over us."—(Zollikoffer.)

[1] "Everything in the Christian religion is moral; the divinity of Christ, redemption, all mysteries whatsoever, are at bottom morality; their end is the salvation and regeneration of man."—(Vinet.) "Religion is but morality sown in the soil of grace—it must be cultivated, and every theologian who is not a moralist is but half a theologian."—(*Ditto.*) "Whatever promotes the cause of revealed religion befriends morality, and whatever strengthens morality adds force to religion."—(Rev. J. Balguy.) "The Christian faith is the necessary complement of a sound ethical system."—(Arthur H. Hallam.) "The morals of religion . . . are only the perfection of human morals."—(Helvetius.)

[2] "To assist the natural weakness of man, and correct his acquired depravity, is the avowed object of all revelations, whether real or pretended."—(Dr. Fawcett: *Sermons.*) "In Christ man is not abased, but exalted. To be a Christian is to be fully and entirely a man."—(Dr. Brückner.) "Without the Gospel, nature exhibits a want of harmony between our intrinsic constitution and the system in which it is placed. But Christianity has made up the difference."—(Arthur H. Hallam.) "The Christian who is most disposed on theory to refuse all reality and all value to human virtues, practically contradicts himself at every moment."—(Vinet.)

[3] "All the precepts of Christianity are reasonable and wise, requiring such duties of us as are suitable to the light of nature, and do approve themselves to the best reason of mankind." They are "such as tend to the perfection of human nature, and to raise the minds of men to the highest pitch of goodness and virtue, . . . so that we owe to Christianity the discovery of the most certain and perfect rule of life that ever the world was acquainted withal."—(Tillotson: *Sermons.*) "The perfection of our rational nature is true wisdom, and the perfection of wisdom is religion."—(Ellis: *On Divine Things.*) "It is the honour of the Gospel that it makes the best parents and children, the best masters and servants, the best husbands and wives in the world."—(Rev. John Flavel.) "The great advantage of the Christian institution is, that it offers to the world a better method, and a more exact rule, for the conduct of life than was ever known before."—(Nelson: *True Devotion.*) "By a painful supposition, try to abstract Jesus Christ, with his power of mercy and his title of Saviour, from the world, and so to replace humanity where He found it, in presence of an unknown God, of the God of Sinai, wrapped in a darkness that is only lit up at intervals by the dread flash of the lightning; or in the presence of that God of Philosophy,—force without personality, un-

to instruct reason, and to raise man to that high state of perfection of which his nature is capable, and in which he was originally created.[1]

Christianity is not simply designed for the next world,—

conditioned essence, gulf of existence, terror of the imagination or the heart; or, finally, in presence of two closed doors,—the one that of hell, the other of annihilation."—(VINET.) "We may well concede," says Kant, "that if the Gospel had not previously taught the universal moral laws, reason would not yet have attained so perfect an insight of them." Christianity, "which has already wrought such changes in the world, is to work on with nobler disclosures and in wider spheres; it is to teach men how to resist evil; how to overcome sin; how to raise the wicked and degraded; how to reform the race; how, in short, to create a new heaven and a new earth, in which is to dwell righteousness."—(H. W. BEECHER.)

[1] "The whole nature of the Gospel redemption means nothing but the one true and only possible way of delivering man from all the evil of his fall." —(A'KEMPIS.) "To enlighten our understandings in the knowledge of our duty, to influence our wills in the practice of it, He has revealed to us the Holy Scripture, which, as it lays down the best method for the attaining that perfection we are capable of in this life, so it furnishes us with the best arguments for the prosecution of it."—(R. NELSON.) "The great aim of Christianity is to unite us once more to God, to transform duty into sentiment, to teach us to love what we ought to do, and to do what we ought to love."—(VINET.) "The design and end of Christ's religion is to amend and reform the manners of men, that he might 'purify unto Himself a peculiar people zealous of good works,' a people who might 'shine as lights in the world' by the exemplary practice of all virtue and goodness."—(*Ditto.*) "To render us like to God, to restore His image in us, is the whole work of the Gospel, is the very work of salvation"—(DITTO.) "What was the fall and apostasy of man, and what is still his sin and misery, but the soul's revolt from the divine life? And what was the design of our Redeemer but to recover us to the divine and spiritual life again by the influence of His grace?"—(Rev. M. HENRY.) "The will of God, saith Paul, is our sanctification, that the decays of our frame and the defacements of God's image within us should be repaired, that the faculties of our souls should be restored to their original integrity and vigour."—(Dr. ISAAC BARROW.) "Enough appears of the admirable frame and structure of the soul of man to show that the Divine Presence did once dwell in it; more than enough of vicious deformity to proclaim that he is now retired and gone."—(HOWE: *Living Temple.*) "It would be injurious to the honour of God to suppose that things were at first created in the state they are now in, or that they will always continue so."—(Rev. J. NEWTON.) "Man is in ruins, but the ruins are mighty and are grand, and tell us what he was; as broken arches and columns tell us what once Thebes was."—(ALBERT BARNES.) "Tradition has delighted to converse and poetry to sing of a golden age as the commencing one in our world; and both have fondly looked forward to a time when all things are to be restored to their primal purity. . . . And surely philosophy should not pour contempt on those high expectations which form the noblest aspirations of human nature, and which we may suppose God would not have allowed to remain if there is to be no means of gratifying them."—(Dr. M'COSH.)

a means to save the souls of men hereafter from the consequences of their sins.[1] It is designed for this world

[1] Religion is viewed by many as "a kind of transcendental matter which belongs to the outside of life, and has no part in the laws by which life is organized; . . . something holy because it is from God, but so extraordinary, so out of place, that it cannot suffer any vital connection with the ties, and causes, and forms, and habits which constitute the frame of our history."—(Dr. BUSHNELL: *Christian Nurture.*) "Many men seem to think that the Gospel is sent into this world as a life-boat to pick off from the foundering wreck as many of the great population as they possibly can, and let the rest go down. . . . But Christianity is not a mere wrecker's boat. In saving men, we ought to do it with the feeling that we are aiming toward the final consummation—the salvation of mankind."—(H. W. BEECHER.) "Large numbers of people are in the habit of thinking that religion has nothing to do with this life, but only with the next; that it is a thing for dying men, not for men in health and strength."—(Rev. R. W. DALE.) "Religion has, I fear, been too much presented by the popular Evangelical leaders of the Church as if it were a thing only for the next world, or for securing to us a happy eternity, and only for men in mature life, and after becoming fully developed sinners, instead of being intended also to prevent this,—adapting itself to the child, the youth, the young man, and so penetrating his spiritual nature and moulding his inward life, as to keep him from evil, that it might not grieve him."—(Rev. T. BINNEY.) "In our preaching we press upon men the fact of their danger, the terrors of a violated law, the displeasure of God. We urge them to flee to Christ as the refuge from the 'wrath to come.' As a sequel to this teaching, when successful . . . the prominent sentiment with the convert is, 'I am safe; I am saved from perdition.' Is not such teaching erroneous, or, at least, defective? May it not even nourish a spirit of selfishness?"—(Rev. JOSEPH BEAZLEY.) "If we confine the Gospel to the proclamation of pardon, we rob it of its principal glory. Precious as pardon is, it is not to be viewed as an isolated blessing; it is a means to the moral end of our sanctification: and to the latter it is subordinate. . . . The revelation of pardoning mercy is the foundation of other blessings. It is, in particular, the moral means by which we are delivered from the dominion of sin. A sense of unpardoned guilt, and the dread of vengeance, foster the enmity of the heart against God."—(E. RUSSELL.) A "judgment . . . rather extensively prevails . . . which subordinates all other purposes of the ministry to that of the conversion of the ungodly. . . . Do we not frequently hear the end of it stated to be to 'convert men,' to 'win souls to Christ,' as though any service it was able to render those who were converted and won was of quite subordinate consideration? But if we call to mind how the 'perfecting of the saints,' 'the presentation of every man perfect,' is declared in the Divine Word to be the end of the institution of the Christian ministry, and how the Master himself and his apostles laboured for this, we shall be slow to admit that anything else is of far more importance, or to give this but a secondary place in our aims."—(Rev. D. THOMAS.) "Many are prone to imagine nothing else to be meant by salvation but to be delivered from hell, and to receive and enjoy both heavenly happiness and glory; but the conformity of our heart to the law of God, and the fruits of righteousness with which we are filled by Jesus Christ, in this life, are a necessary part of our salvation."—(MARSHALL: *On Sanctification.*) How many Christian parents are like Mrs. Worboise, in *Guild Court*, who "did

as well as for the next,[1] for the bodies as well as for the souls of men,[2] to keep them from sinning not less than

not torment her soul . . . with the fear that her boy should be unlike Christ—that he might do that which was mean, selfish, dishonest, cowardly, vile; but with the fear that he was, or might be, doomed to an eternal suffering."—(Geo. Macdonald.) "The solicitude (of Christians) is limited too much to the attainment of salvation, and that signifies too exclusively escape from the evils to come, and participation in the future blessedness."—(Rev. D. Thomas.) "Whoever is possessed of true faith will not confine his inquiries to the single point of his acceptance with God, or be satisfied with the distant hope of heaven hereafter. He will be likewise solicitous how he may glorify God in the world, and enjoy such foretastes of heaven as are attainable while he is yet upon earth."—(Rev. John Newton.)

[1] "If, without looking for a present holiness on earth, he pictures to himself a future beatitude in heaven, he resembles the man who, across that haze of nature's atmosphere, which wraps all things in obscurity, thinks to descry the realities of ulterior space, when he has only peopled it with gratuitous imagery of his own."—(Dr. Chalmers.) Religion "is a means to promote God's glory, and the practice of virtue and piety amongst men, in order to their present and future happiness;" and "unless these ends are answered, mere devotion is nothing worth."—(Rev. T. Fothergill.) "Great multitudes of ignorant people that live under the Gospel harden their hearts in sin, and ruin their souls for ever by trusting in Christ for such an imaginary salvation as consisteth not at all in holiness, but only in forgiveness of sin and deliverance from everlasting torments."—(Marshall: *On Sanctification.*) "Many are apt to believe the article of remission of sins, but they believe it without the condition of repentance or the fruits of holy life."—(Jeremy Taylor: *Holy Living.*) "We may seize on the topic of imputed righteousness by an effort of desire, or an effort of imagination; but if the man who does so have an unseeing eye towards the topic of his own personal sanctification, he has just as little of faith towards the former article as towards the latter, whatever preference of liking or fancy he may entertain regarding it."—(Dr. Chalmers.)

[2] "The immortality of the Gospel is not simply the immortality of the soul, it is the immortality of *humanity*. It is man that is to live hereafter, and whose whole nature, so to speak, is to be perpetuated for ever."—(Rev. T. Binney.) "Let me never at any time, in any circumstances, lose sight of this solemn thought: that the deed which I am now doing in the body, the thought I am thinking now, the word I am speaking now, the work I am working now in the body must follow me. I may, perhaps, lay it down at death, but I must take it up at the resurrection. This deed of mine must follow me into that future, eternal life. . . . I am to live, not a ghost, a spectre, a spirit, I am to live then as I live now in the body." "Then (in that future life) you live again in the body—in the very body, as to all essential properties and to all practical intents and purposes, in which you live now."—(Dr. Candlish: *Risen Saviour.*) "The souls of the blessed shall not only be glorious, but their very bodies shall be filled with glory."—(Jeremy Taylor.) "Jesus Christ is come to seek and to save that which was lost. . . Not only all men, but also all man; consequently all his faculties, all his aptitudes, the man of earth as wel as of the skies; in other words, humanity as well as man."—(Vinet.) "Christ partook of human nature, and associated it with the divine . . . a clear proof that God has not cast off human nature, but designs to exalt and dignify it."—(Rev. J. Smith.)

to save them from the consequences of their sins.[1] Christ took upon himself our nature, lived, suffered, and died here, not only to provide a blessed hereafter for the righteous, but to diffuse a knowledge of truth, and to instruct in the practice of righteousness;[2] and in this He calls upon all

[1] "Never forget that the object of the Saviour is to redeem you from all iniquity; and that every act of wilful indulgence in any one species of iniquity is a refusal to go along with Him."—(Dr. CHALMERS.) "The Christian teaching strikes right against the tyranny of the master, and the skulking and the bad work of the workman, and the false weights and measures of the trader, and the shiftiness and dishonour of the political adventurer, and all the social wrongs and sins which fester into sores and sometimes deepen into wounds from which the life-blood of the nation is flowing."—(Rev. Dr. RALEIGH.) "Religion is and can be nothing else but a design to make us like God, both in the inward temper of our minds and in our whole deportment and conversation."—(SCOUGAL: *Life of God.*)

"For what else is religion in mankind,
But raising of God's image there decayed?
No habit, but a hallowed state of mind
Working in us, that He may be obeyed."
—(Lord BROOKE.)

"We should desire to be holy, not primarily because without holiness eternal happiness is impossible, but because our Father which is in heaven is holy."—(Rev. H. DARLING.) "They who have risen to distinction in the Christian life are moved more by the love of righteousness than the desire of happiness. They esteem it more to be like Christ than even to receive from Him. God Himself is greater and better in their eyes than His gifts."—(Rev. D. THOMAS.) "When souls are shaken with terror under alarming appeals, and cry out, What must we do to be saved? we are likely to think more of the way to comfort and peace than of the way to holiness and Christ-like living. We run a risk of falling into the notion that the Gospel is meant merely to soothe the conscience, to pacify the spirit; whereas its highest end is to renew the soul in righteousness, and to make it good—good like God. It is not a true revival which ends in merely giving men peace. That is only a true revival which ends in making men good."—(Rev. J. STOUGHTON: *Revivals.*)

[2] "Jesus Christ did not come to earth merely to die. He taught, worked miracles, lived in the different relations of human life; and the Gospel, in preserving for us other memories besides those of His death, has recommended to our study as to our veneration Jesus Christ as a whole. . . It is not alone by the sufferings comprehended between Gethsemane and Calvary, nor by the passion, properly so called, that Jesus Christ saves us, but by all the sufferings of His life, which was throughout a passion. . . It is not even by the sufferings of all His life that He saves us, but by all His life . . by all that He effected; by His actions and by His words; by what He did and by what He suffered; by His life as by His death."—(VINET.) "To be in the truth is to become, by our affections and conduct, ever more and more like Jesus Christ; it is to follow Him spiritually in all the events He has gone through . . . in a word, we must spiritually live over again the whole life of Jesus Christ; and this alone can be called knowing the truth and walking in the truth. . . True worship in spirit

who believe on him to follow his steps.[1] He came to take away sin here, and to purify unto himself a peculiar people zealous of good works.[2]

and in truth is to reproduce faithfully in ourselves the image of Him who has loved us."—(*Ditto.*) "A main part of Christ's business in this world was to teach by His practice what He did require of others, and to make His own conversation an exact resemblance of those unparalleled rules which He prescribed."—(Scougal.) "Our religion . . . sets before us a living copy and visible standard of good practice, wherein we have all its precepts compacted, as it were, into one body, and at once exposed to our view. Example yields the most compendious instruction, together with the most efficacious incitement to action."—(Dr. Isaac Barrow.) "Precept and example combined is the only perfect form of instruction; and that example, in order to be a rule of duty adapted to human beings, must be *a human example*, because men could not follow the example of an angel, nor of any nature different from their own."—(*Philosophy of Redemption.*) "It seems to be the existence of the human nature in Christ that imparts to Christianity in its subjective character its peculiar power of influencing and controlling the human mind."—(Hugh Miller.) "The theologians have, perhaps, too frequently dwelt on the Saviour's vicarious satisfaction for human sin in its relation to the offended justice of the Father."—(*Ditto.*) "The great effect of the Incarnation, as far as our human nature is concerned, was to render human love for the Most High a possible thing,"—(Arthur H. Hallam.)

[1] "Thus much is true and certain: that Jesus Christ is our pattern; that what He did for us that we are also to do for ourselves; or, in other words, we must follow Him in the regeneration. For what He did, He did both as our atonement and example. His process or course of life, temptations, sufferings, denying His own will, death and resurrection, was all done and gone through on our account, because the human soul wanted such a process of regeneration and redemption; because only in such a gradual process all that was lost in Adam could be restored to us again. And, therefore, it is beyond all doubt that this process is to be looked upon as the stated method of our purification."—(Law: *Christian Regeneration.*) "The example of our Divine Lord is uniformly proposed to us as the model of our lives: the never-failing guide to virtue and happiness."—(Dean Graves.) "Nothing but the imitation of Jesus Christ enables us to penetrate into the secret of His thoughts and of His heart. Without this imitation He must ever remain an enigma for us."—(Vinet.) "The truest and most substantial practice of religion consists in the imitation of the Divine perfections."—(Archbishop Tillotson.) "The closer our association with Christ, the nearer shall we be assimilated to Him. . . The soul that is always beholding the glory of the Lord shall be changed into the same image from glory to glory."—(*Divine Breathings.*) "The characteristic thing in being a Christian is the education of every part of the soul upon the model of Christ Jesus."—(H. W. Beecher.) "The image of God in man is that universal rectitude of all the faculties of the soul by which they stand apt and disposed to their respective offices and operations."—(Dr. South.) "All true happiness consists in a participation of God, arising from the assimilation of our souls to Him. Every one is and must be acceptable to God according as he resembles God."—(Rev. J. Smith: *Discourses.*)

[2] "We greatly dishonour Christ's earthly mission if we ever conceive of it as having any lower purpose than that He might redeem us from all

Whatever then is good, or true, or noble in the world is

iniquity and purify unto Himself a peculiar people, zealous of good works." —(Dr. H. Darling.) "The end of Christ's incarnation, humiliation, and death itself being by St. Paul defined to be the 'redeeming us from all iniquity, and purifying unto Himself a peculiar people, zealous of good works'. . . so in effect the reformation of lives and heightening of Christian practice to the most elevated pitch" is "the one only design of all our Christianity."—(Dr. Hammond.) "He died that He might take away sin, and not only or chiefly to procure our pardon, which was done by Him for a further end, that a universal indemnity being offered through His death, all mankind might be thereby encouraged to enter into a course of holy obedience with all possible advantages, having the hopes of endless happiness and the fears of eternal misery before them."—(Scougal: *Life of God.*) "Perhaps there is nothing in the language used by our Lord more remarkable than the words so often and significantly used by Him respecting the kingdom of heaven, as destined through His means to be established upon earth. . . This was His favourite and constantly recurring mode of expressing Himself; . . . and in the prayer which He taught His disciples, and which He probably meant to be used by His followers of all times, He has embodied the conceptions expressed by this phraseology most beautifully and strikingly when He has directed us to pray: 'Thy kingdom come; Thy will be done on earth as it is done in heaven.'" Thus "heaven, instead of being altogether separated from earth, and characterized by qualities to which those of time have no resemblance, seems, when this mode of speaking of it is adopted, to be but the extension and evolution of the same wise and good and all-pervading principles. . . The moment we admit the idea that earth and heaven are but varied departments of one boundless dominion, we also perceive that all human affections may now be made instrumental in promoting the best purposes of divine Providence, and that all human pursuits and occupations may be so conducted as to aid essentially in advancing that one vast plan which God is carrying on throughout all portions of His dominions for the good of His creatures."—(*Manual of Conduct.*) "Christian teachers in this day seem to be afraid to speak of the rewards of heaven as proportioned by the good works that believers here perform. They hesitate to employ this motive as a stimulus to Christian activity, least in some minds they might thus weaken belief in the great cardinal truth of justification by faith alone. But the Apostles and early preachers of Christianity had no such fear. They were covetous of a *high place* in heaven for all among whom they laboured; and knowing that this was the reward of faithfulness here, they were constantly stimulating their hearers by such a prize to a life both of holiness and usefulness. . . The prize that God holds up to the eye of the believer . . . is not a fixed and definite thing, incapable of addition and unsusceptible to diminution, but, on the contrary, is always proportioned by the degree of progress that we here make towards the mark. . . . This diversity of glory and happiness among saints hereafter will be both occasioned and measured by the difference in their holiness and usefulness in this life. 'He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."—(Darling: *The Closer Walk.*) "It is very considerable, and ought to be often and seriously thought upon, that our Saviour, describing to us the Day of Judgment, represents the Great Judge of the World acquitting and condemning men according to the good which they had done, or neglected to do, in ways of mercy and charity; for feeding the hungry, and

not distinct from, but allied to Christianity.[1] Whatever tends to the diffusion of knowledge, to the diminution of crime, to the lessening of physical suffering, to the extend-

clothing the naked, and visiting the sick, or for neglecting to do these things. Than which nothing can more plainly and effectually declare to us the necessity of doing good, in order to the obtaining eternal happiness." —(TILLOTSON: *Sermons.*) "If this were practised among us, then glory would dwell in our land; mercy and truth would meet together; righteousness and peace would kiss each other; truth would spring out of the earth, and righteousness would look down from heaven; yea, the Lord would give that which is good, and our land would yield her increase; righteousness would go before Him, and set us in the way of His steps." —(*Ditto.*)

[1] "It is to be kept in mind that, though we are in the habit of separating the kingdom of God into several departments, as those of nature, of providence, and of grace, yet in truth these only form one grand dominion, assuming various aspects to our limited modes of perception and of thought; and that the kingdom of God, being thus one and uniform, we cannot better that kingdom in any of its forms or departments without extending a corresponding influence to its other and perhaps its higher aspects."—(*Manual of Conduct.*) "If a scientific truth be really true in one department of thought, the chances are that it will have its bearing on every other. And if it be not true, but erroneous, its effect will be of a corresponding character: for there is a brotherhood of error as close as the brotherhood of truth."—(Duke of ARGYLL: *Reign of Law.*) "All good is from Him; all that actually amends us and conduces to our real welfare we ascribe to Him with the most sincere and unreserved conviction."—(SPALDING: *Feelings in Religion.*) "If we reflect that the Spirit of God is the only fountain of truth, we will be careful, as we would avoid offering insult to Him, not to reject or contemn truth wherever it appears. If the Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences, let us avail ourselves of it, lest by neglecting the gifts of God spontaneously offered to us, we be justly punished for our sloth. Shall we deem anything to be noble and praiseworthy without tracing it to the hand of God? Far from us be such ingratitude. . . Let us not forget that there are most excellent blessings which the Divine Spirit dispenses to whom He will, for the benefit of mankind."—(CALVIN: *Institutes.*) "God has conferred the powers which are revealed in the literature and art of every age and of every land. He gave to every orator his eloquence, to every statesman his sagacity, to every philosopher his faculty for speculation, to every artist his eye for beauty, to every poet his genius for song."—(Rev. R. W. DALE.) "Truth does not in the least become altered in its value simply by the source from which it has proceeded; . . . and hence it follows that not only those truths and institutions which have come to man from the pure source of divine revelation, but all the wisdom that has been given to His varied generations by means of those enlightened and good men who, in all countries and ages, have devoted themselves to the illumination of their species, are to be regarded as the gifts of divine Providence for the improvement of the condition of His creatures."—(*Manual of Conduct.*) "If you do not see that the commonest things in life belong to the Christian scheme—the plan of God—you have got to learn it."—(GEO. MACDONALD: *Sermons.*)

ing of material comfort or happiness is for the advancement of Christianity.[1] With every advance in science, with every improvement in art, with every addition to our material comforts or happiness the cause of Christianity is promoted; the cause of the kingdom of righteousness, which in the latter days is to be established on the earth, is advanced.[2]

[1] "Not only religious and moral institutions, but arts and sciences, and legislation, as well as moral and religious truth, in all the different forms and varied degrees in which they are found in different countries and different ages of the existence of mankind, are entitled to be ranked in the class of means for the advancement of the kingdom of God; and according to the degree in which by any of these means the face of the universe is beautified, the social institutions of men bettered, or their moral and religious condition improved, in the same degree and to the same extent is the kingdom of God extended and established."—(*Manual of Conduct.*) "Every new discovery in science yields its contribution to the proofs and illustrations of the wisdom, the power, and the goodness of God."—(Dr. M'Cosh.) "Every new triumph of scientific genius is a new illustration of the truth which lies at the foundation of our faith, that man was created in the image of God, and is, therefore, endowed with faculties which enable him to understand the structure of the universe which God made. Every new power which we acquire over the forces of the material world is a nearer approach to that ultimate supremacy over the works of God's hands which belongs to the ideal condition of man as a son—not merely a servant of God, a supremacy which has been restored to our race by the Lord Jesus Christ. Every new accession to our scientific knowledge is one additional argument for adoring the infinite wisdom of Christ, the Creator of all things; and every increase of the happiness and security of human life, every alleviation of pain, every protection against disease resulting from a profounder acquaintance with the resources and laws of the physical creation is a fresh discovery of the wealth of Christ's goodness, and a fresh reason for faith in the bright golden age which He has promised shall one day bless mankind."—(Rev. R. W. Dale.) Clement of Alexandria held that "it was most unreasonable that philosophy only should be condemned on account of its being human; and that the meanest arts besides, even those of a smith and shipwright, which are as much human, should be commended and approved." "We recognize God's hand in other things; why then do we outlaw knowledge? Why do we declare that the exercise of our intellectual powers is altogether alien from God? . . . Why do we deny that poets and philosophers, scholars and men of science can serve God each in his calling as well as bakers and butchers, as well as hewers of wood and drawers of water?"—(*Guesses at Truth.*)

[2] "To us the illustrious students of nature are ministers of God, and benefactors of mankind. Without the rapture of inspiration, they are prophets who interpret to us the laws by which God orders His physical creation, and they are recovering for us the history of His providence in the ages which rolled by before the earliest years of which tradition preserves a vague and uncertain memory. Unconsecrated by the imposition of saintly hands, they are priests, by whose service and mediation rich and innumerable blessings, which it has ever been in the heart of God to grant, are actually obtained for the relief of human suffering, the increase

The end of all knowledge and of all religion is the perfection of our nature, the bringing it again into that condition in which it was originally created.[1] The natural powers of man are unequal to the task, and a revelation has been vouchsafed to him, making him acquainted with the laws which have been broken, and showing him how his nature may be again brought into harmony with them.[2]

To discover, and to bring our nature into conformity with law is the great province of reason, the great business of

of human happiness, and the general elevation and improvement of the condition of our race." "He, in whatever situation he may be, who in the study of science has discovered a new means of alleviating pain or of remedying disease; who has described a wiser method of preventing poverty or of shielding misfortune; who has suggested additional means of increasing or improving the beneficent productions of nature, has left a memorial of himself which cannot be forgotten; which will communicate happiness to ages yet unborn; and which in the emphatic language of Scripture, renders him a fellow worker with God himself in the improvement of his creation."—(Rev. A. ALISON: *Sermons.*)

[1] "The end of learning," says Milton, "is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection." "The end of true religion as far it regards us . . . is the salvation and happiness of mankind."—(Archbishop LEIGHTON.) "In every department of learning there is good to be done to mankind."—(Rev. A. ALISON.) "Science is advancing its discoveries, and politics its reforms, and all to remove the evils under which the world is labouring."—(Dr. M'COSH.) "The whole nature of the Gospel redemption means nothing but the one true and only possible way of delivering man from all the evil of his fall."—(T. A'KEMPIS.) "Could the world unite in the practice of that despised train of virtues which the divine ethics of our Saviour hath so inculcated upon us, the furious face of things must disappear; Eden would be yet to be found, and the angels might look down, not with pity, but joy upon us."—(Sir T. BROWNE.) "If man in his social character does not adopt perfection for his principle, he will never have a fixed and constant one.—(VINET.)

[2] "The first point of wisdom is to understand our true interest, and to be right in our main end; and in this religion will best instruct and direct us.—(TILLOTSON.) "The powers of man never reach the true measure of their greatness, except in the vision and service of God."—(Rev. R. W. DALE.) "Let man's knowledge become as extensive and as accurate as it ever could by any possibility, revelation is still and always supreme, always infinitely greater than any possible increment of natural knowledge."—(*Theory of Human Progression.*) "The Holy Scripture is that provision God hath thought fit to make for our weakness and ignorance. This is the transcript of the divine mind, a light that showeth in darkness, and by which divine wisdom designed to guide us through all the maze of disputes, and to resolve us of all the important questions that concern our eternal interest."—(*Holy Living.*)

education;[1] and while human reason of itself and apart from divine revelation is unable to ennoble or raise man to that high state of perfection of which his nature is capable, yet it is certain that no means will be effectual for this purpose that does not fully acknowledge the province of reason, and avail itself to the utmost of those natural laws with which it is its business specially to deal.[2]

In this way it is that education comes to the aid of religion; that nature assists revelation; that reason guides

1 "A just knowledge of the maxims we ought to follow in the course of life is the principal object of wisdom; and virtue consists in putting them constantly in practice."—(BURLAMAQUI.) "The laws of the universe must be discovered; until they are discovered we shall be constantly violating them, and suffering the penalty without either possibility of rescue or hope of alleviation. . . . . Our great business here is to know and obey the laws of our Creator."—(President WAYLAND.) "The only way to attain to the knowledge of natural law is to consider attentively the nature and constitution of man, the relations that he has to beings that surround him, and the states from thence resulting. . . . . The general foundation of the system of natural law is the nature of man considered under the several circumstances that attend it, and in which God himself has placed him for particular ends."—(BURLAMAQUI: *Natural Law.*) "The object of the science of education is to render the mind the fittest possible instrument for discovering, applying, or obeying the laws under which God has placed the universe. . . . . In consequence of improvement in education the human mind has, in fact, become a vastly more skilful instrument of discovery than ever it was before."—(President WAYLAND.)

2 "The obligations of religion depend and are entirely founded on the obligations of reason; or, in other words, religion binds men as moral agents only in virtue of truth and reason."—(Rev. J. BALGUY.) "The progress of religion at home and abroad, and the prosperity of religion in every breast, depend upon the use of human wisdom and human energy as much as the preservation of liberty, or the enlargement of fortune, or any other good thing under the sun."—(EDWARD IRVING.) "The scheme of Christianity, though not discoverable by reason, is yet in perfect accordance with it; . . . . link follows link by necessary consequence; . . . . religion passes out of the ken of reason only when the eye of reason has reached its own horizon, and faith is then but its continuation."—(S. T. COLERIDGE.) "Reason discovers what is natural, and reason receives what is supernatural. . . . In the use of reason, and the exercise of virtue we enjoy God . . . . For contradiction to his reason a man is challenged now, and will be condemned at the great day of judgment."—(Dr. WHICHCOTE.) "God has set up two lights to enlighten us in our way; the light of reason, which is the light of his creation; and the light of Scripture, which is an after revelation from Him. Let us make use of these two lights, and suffer neither of them to be put out."—(*Ditto.*) "His reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs His creation, and by making these laws his standard of action, to conquer nature to his use—himself a divine instrument."—(PRINCE ALBERT: *Speech at opening of Great Exhibition.*)

faith.[1] Education comes specially to the aid of the Christian by showing how the principles of his religion are to be carried out into practice in the daily life.[2] Its great business consists in the formation of right habits, and the uprooting

[1] "By the exercise of our reasoning powers we may acquire a knowledge of our mental capacities—in what kinds of employment they are most strong, in what most weak; and may discover the most advantageous methods of improving them."—(Dr. Pye Smith.) "Progress in religion, like advancement in everything else, is subject to law. It is reducible to order, and has its fixed conditions. It is conformed, just like any other accomplishment in life, to regular method."—(Dr. H. Darling.) "Sincere and well directed efforts will promote our religion as much as study will improve us in learning, or experience increase our prudence."—(John Foster.) "Just as the disciple mortifies the pride, or the peevishness, or any of those evil propensities which are the works of the flesh, does he take away those topics of offence and discouragement which keep the Holy Ghost at a distance."—(Dr. Chalmers.) "As land must be prepared to receive the best seed, as rocks can bring forth no fruit, so unless our minds are in some proper state and disposition to co-operate with the Holy Spirit and receive his instructions, his gifts and graces will bring forth no fruit."—(Law: *Spiritual Perfection.*) "The reason why many come off with shame and confusion after they have a long time laboured with zeal and industry for the attainment of true godliness, is because they were never acquainted with this holy art, and never endeavoured to practise it in a right Gospel way."—(Marshall: *On Sanctification.*) "We say cherish by all means high notions of what a man may be, and was intended by his Creator to accomplish; but look steadily also at your own position, your own materials, your own powers of execution, make the most of the means with which at each moment of your progress you are furnished by nature, and by the course of events; and your powers of execution and your notions of excellence will both improve silently, while you are conscientiously making the most of your talents, till at last you may attain a height of excellence far beyond what, in the beginning of your career, you had ventured to promise for yourselves."—(*Manual of Conduct.*)

[2] "It becomes a matter of great and long exercise to regulate our inferior passions and appetites, and to bring them into due order, to cultivate and improve the affections of divine love and brotherly kindness, to subdue the flesh to the spirit, and to bring our lower appetites into subjection to our more exalted affections: this is a work according to all the views reason and experience give us of it, not to be performed at once, nor without frequent efforts and a constant struggle; and this is our exercise here in this state of imperfection, in order to our advancement to a state of perfection and complete happiness in a better world."—(Principal Wishart: *Sermons.*) "To purify and cleanse our souls from every pollution of sin and sense, to give them those graces and accomplishments which the Gospel requires to fit them for heaven, and educate them for eternity safely and successfully, is a work of quite another nature than we are apt to imagine it; and, indeed, without care and application more than common, how can we think to be duly qualified for the society of angels and saints made perfect? How render ourselves meet partakers of that glorious inheritance?"—(Rev. J. Balguy.) "It would be well for Christianity if people were trained as well as taught to be religious."—

of such as are of a contrary nature.[1] It points out the laws and conditions that regulate our actions, and tend to the acquisition of right habits.[2] In morals or religion we find no exception to the general law of our nature that a thing must be learned in order to its being well done; that perfection is to be attained only through practice.[3] Actions

(Ruskin.) "We live in an age when mankind do not want so much to know the duties incumbent upon them, as to be influenced to practise them; not so much to be taught as to be made obedient to what they have already learned."—(Defoe.)

[1] "A man's nature runs either to herbs or weeds; let us seasonably water the one and destroy the other."—(Bacon.) "Education in the widest sense of the word is the great regenerator of human society. To it we must owe the intellectual habits we form, the power which the reason and conscience have over the will, and the strength we possess to regulate the desires and to subdue the passions."—(J. D. Morell.) "A strict and virtuous education of youth is absolutely necessary to a man's attainment of that inestimable blessing, that unspeakable felicity of being serviceable to his God, easy to himself, and useful to others, in the whole course of his following life."—(Dr. South: *Sermons.*) "There is nothing more urgent upon us than that we should in the first place free ourselves from the passions and sicknesses of our souls, and in the next obtain power to prevent the too ready falling again into the habit of sinning. Best of all it is not to sin at all, but this belongs to God. The second grade is not so much as to touch any unrighteousness intentionally, and this is the conduct of a sage. The third is not to fall into very many involuntary wrong-doings, and this is the case with those who do not remain long in their sins."—(Clement.)

[2] "A man may know a law of his Creator and understand its application; but if he do not obey it, he will neither reap the reward nor escape the penalty which the Creator has annexed to it. . . . The mind of man is not at present the fittest instrument possible for obeying the laws of his Creator; . . . there is need therefore of that science (*i. e.*, education) which shall teach him to become such an instrument."—(President Wayland.)

[3] "In every occupation and art a person must receive previous instruction and discipline in order to the practice of it; so also to enable him to the practice of virtue."—(Aristotle.) "In all the mechanical arts, in everything demanding strength, and skill, and power, from the child, the ancient wrestler, and the soldier, to the advocate, the physician, and the senator, there is but one process of training men, and that is by long and many years of probation and toil."—(Albert Barnes.) "In all things there is a progressive advance, the necessity of which there is no evading; we cannot in a general way arrive at once at what is best in theory and practice, and all that man can reasonably exact from man is to follow the road that leads thither."—(Vinet.) "Since no science or art is acquired without many and tedious difficulties, one must not expect to break out of the snares of Satan and the dominion of sense and passion without constant attention, much wrestling, and many prayers."—(*Spiritual Life.*) "The grace of repentance, like every other, must be established by habit. . . . It is a proof that the apostle considered conversion in general a gradual transformation when he spoke of the renewing of the inward man

that are at first difficult or disagreeable become gradually less so by practice—until at length they come to be a second nature.[1] It has been well said that "no one ever became

day by day."—(HANNAH MORE.) "The work of grace upon the heart is not complete when the soul first yields itself to the dominion of Jesus, and, from his enemy, becomes his friend. . . . Conversion or turning from sin to holiness is not a final, but an initial work."—(Rev. H. DARLING.) "To believe is not a state in which we place ourselves once for all in accepting the proof of religious truths; to believe is an action of the soul ever accepting anew what it has before believed in, and incessantly reuniting itself to it." "It is gradually that faith, like the embryo, takes form, defines its features and characterises itself as faith. It is by action and life that it attains to this; and life and action imply precepts and occasions of conformity to them."—(VINET.) "We would not be here understood as referring to any change that may be wrought by the spirit of God in the soul of man; but only to the bringing the lower and baser desires and passions of his nature into subjection to his higher self; and which of necessity must take place in accordance with the established laws of his nature."—(ISAAC TAYLOR.) "In the usual and settled methods of God's grace, evil habits are mastered and subdued by degrees and with a great deal of conflict; and many times after they are routed, they rally and make head again."—(TILLOTSON.) "We find by experience that all heavenly virtues are to be acquired and perfected by practice; that all bad dispositions are acquired and improved into habits, by bad practices. For religion proceeds in the methods of nature, and carries us on from the acts to the dispositions, and from the dispositions to the habits of virtue. And by the same method the divine grace, which accompanies religion, does ordinarily work its effects upon the spirits of men, not by an instantaneous infusion of virtuous habits into the will, but by persuading them to the practice of those virtues that are contrary to their vicious habits, and to persist in the practice of them till they have mortified those habits and thoroughly habituated and inured themselves to them. . . . If, therefore, we would ever arrive to that perfection of virtue which the heavenly state implies, it must be by the practice of virtue, by a continual training and exercising ourselves in all the parts of the heavenly life, which, by degrees, will wear off the difficulty of it, and adapt and familiarize our nature to it."—(Dr. SCOTT: *Christian Life.*) "By being perfect is signified a man's having attained such a habit of doing righteousness or of virtuous living, as that it is become easy and delightful, and in a manner, natural to him; without any of that difficulty and reluctance which usually attend the first beginning of repentance from dead works."—(Dr. S. CLARKE.) "The mature disciple meets temptation with far more steadfastness and success than the young. Using the weapons of his warfare, the believer acquires the art of using them better, and watching the wiles of the adversary, he learns how more skilfully to escape from them."—(Dr. H. DARLING.)

[1] "Assuetude and custom hath a moral efficacy in it to make everything pleasant that is accustomed."—(Dr. HAMMOND.) "As it is in the body, so it is in the mind; practice makes it what it is, and most even of those excellences which are looked on as natural endowments will be found, when examined into more narrowly, to be the product of exercise, and to be raised to that pitch only by repeated actions. . . . . It is practice alone that brings the powers of the mind as well as those of the

at once very wicked;" nor, on the other hand, can any one become at once very good, or otherwise than by a continued course of right action.[1] A vicious course of conduct is only

body to their perfection."—(Locke.) "Those who have inured themselves to business or employment do very often like it so well that they know not how to live without it."—(Rev. J. Balguy.) "The main difficulty and unpleasantness is in our first entrance into religion: it presently grows tolerable, and soon after easy; and after that, by degrees, so pleasant and delightful that the man would not for all the world return to his former evil state and condition of life."—(Tillotson.) "The more good we do, the more pleasure we find in doing it. . . . There is a joy in doing right, a joy keen in proportion as it is unpremeditated. . . . Thus the first of duties becomes the most profound of instincts."—(Vinet.) "It is a beautiful arrangement in the mental and moral economy of our nature that that which is performed as a duty may, by frequent repetition, become a habit, and the habit of stern virtue, so repulsive to others, may hang around our neck like a wreath of flowers."—(Paxton Hood: *Self Formation.*) When our nature "is so far inured to a godly life as to be able to practise the several virtues of it, and when by long and constant practice of them we have once rendered them *natural* to us, we enjoy such a heaven upon earth, in the easy, free, and vigorous exercise of them, as we would not exchange for all the pleasures and felicities which the world can afford us."—(Dr. Scott.) "I don't believe in the exaggerated notions of the suffering and self-denial required by virtue—in the case of those, I mean, who are well trained, and who early become the subjects of religious faith and good habits. To such the self-denial soon comes to be the other way."—(Rev. T. Binney.) "Self-denial is never complete till it becomes a kind of self-indulgence."—(Horace Bushnell.) "There are some persons in whom the Spirit of God hath breathed so bright a flame of love that they do all their acts of virtue by perfect choice, and without objection."—(Jeremy Taylor: *Holy Living and Dying.*)

[1] "In the vicious ways of the world it mercifully falleth out that we become not extempore wicked, but it taketh some time and pains to undo ourselves. We fall not from virtue, like Vulcan, from Heaven, in a day. Bad dispositions require some time to grow into bad habits: bad habits must undermine good, and often repeated acts make us habitually evil."—(Sir T. Browne.)

> "We are not worst at once,—the course of evil
> Begins so slowly and from such slight source
> An infant's hand might stem its breach with clay;
> But let the stream get deeper, and philosophy,
> Ay, and religion too, shall strive in vain
> To turn the headlong current."—(Sir W. Scott.)

"Men are not at first apt to become hardened sinners, nor is it easy for them to despise the dictates of reason and conscience, and, with a high hand, to reject all the motives of the Gospel at once. . . . Into this deplorable estate men do not ordinarily fall on a sudden and at once; but usually they arrive at it by degrees, being seduced into it insensibly by the enticements, and drawn on gradually by the deceitfulness of sin."—(Dr. S. Clarke.) "The habits of sin and vice are not to be plucked up and cast off at once. They are conquered just by the same degrees that the habits of grace and virtue grow up and get strength in us. . . Many

to be overcome by one of an opposite kind, begun and carried out in accordance with those laws and conditions of nature that bear upon it.[1]

These come directly within the province of education; and from it the Christian learns the means by which the acquisition of right habits is made most easy and perfect, and those of an opposite nature best overcome.[2] From it he

graces and virtues are to be long practised and exercised before the contrary vices will be subdued, and before we arrive to a confirmed and settled state of goodness."—(Tillotson.) "Virtue is a habit of mind to be acquired with great industry and application; to be forcibly introduced into the soul in opposition to vice, which has gotten, it is to be supposed, a long and undisturbed possession of it, and must be dislodged with great difficulty and by a persevering resolution. And this is not to be effected in a little time; the inhabitants are all on its side; and it has so carefully strengthened the place that the siege must be both long and doubtful."—(C. How: *Meditations.*)

[1] The evil principle in man's nature "is to be altered and corrected only by discipline and the infusion of such principles into the rational and spiritual part of man as may powerfully sway his will and affections by convincing his understanding that the practice of virtue is preferable to that of vice; and that there is a real happiness as well as an honesty in the one, and a real misery as well as a turpitude in the other."—(Dr. R. South: *Sermons.*) "To practise the necessary duty contrary to the vicious inclination, till the habit of vice be wrought out, and the habit of virtue be introduced, is the necessary repentance of a sinner."—(Dr. Whichcote.) "It is by gradual advances rather than impetuous efforts, that victory is obtained."—(T. A'Kempis.) "It is not one overthrow that will dishearten the old man; he must be baffled and vanquished over and over before he will cease to rebel. Nor, must you think to find virtue easy till you have accustomed yourself to it; for nothing but custom can entirely subdue custom."—(*Introduction to a Holy Life.*) "The culmination of virtue is to practise it till it becomes pleasant."—(Anon.)

[2] "Many that are accounted powerful preachers spend all their zeal in the earnest pressing the immediate practice of the law, without any discovery of the effectual means of performance; as if the works of righteousness were like those servile employments that need no skill and artifice at all but industry and activity. . . . That you may not stumble at the threshold of a religious life by this common oversight, I shall endeavour to make you sensible that it is not enough for you to know the matter and reason of your duty, but that you are also to learn the powerful and effectual means of performance before you can successfully apply yourselves to immediate practice."—(Marshall: *On Sanctification.*) "Even for the Christian there is an art of education; an art which calculates upon human nature, rests upon it, accepts its aid as freely as it acknowledges its obstacles. . . . Christian education recognizes, accepts, cultivates nature, addresses itself to the will and the reason, acts by example and habit, establishes the rights and the elements of law and morality."—(Vinet.) "Much application is requisite to maintain and fix the authority of reason and preserve the subordination of the inferior faculties. The obliquity of our wills, however contracted, must be rectified to the utmost of our power. We must carefully watch our weak humours, our wild appetites, our

learns the value of early impressions,[1] the power of example,[2]

wandering inclinations. . . . The heart must be kept with all diligence, and all its movements under direction. An habitual guard is requisite, not only on our words and actions, but in respect of our thoughts, whereon depends our whole conduct. . . . If our thoughts be not cautiously observed and adjusted by the rules of sobriety and virtue, they are very apt to run adrift and become licentious."—(Rev. J. BALGUY: *Sermons.*) "Holiness, to be secured, must be treated as an interest, a pursuit, a profession. It must be made the vocation of the soul, the business of life, the practical handicraft of the inner man."—(Dr. DARLING: *The Closer Walk.*) "Wise Christians ought to practise every way of life that can fit them for further degrees of grace, that can strengthen and preserve their union with the Spirit of God."—(LAW: *Spiritual Perfection.*)

[1] "The first impressions which children receive in the nursery, while under the mother's immediate care, are seldom so obliterated but that, sooner or later, their influence conduces to form the future life; and though the child that is trained up in the way that he should go may depart from it for a season, there is reason to hope that he will be found in it when he is old."—(Rev. JOHN NEWTON.) "The force of early habits is such that they generally determine our practice through life; and when once contracted and confirmed, are seldom or ever to be broken."—(Dr. J. BROWN: *Sermons.*) "Custom is most perfect when it beginneth in young years. This we call education, which is, in effect, but an early custom."—(BACON.) It is certainly a great advantage to religion to be planted in a tender and fresh soil; and if parents be careless and neglect this advantage, the enemy will be sure to sow his tares whilst the husbandman is asleep. . . . Possession is a great point, and it is of mighty consequence to have nature planted with good seeds before vicious inclinations spring up and grow into strength and habit."—(Archbishop TILLOTSON.) "You that are young, and have hitherto been in a great measure innocent, may prevent the Devil, and, by an early piety, give God the first possession of your souls; and by this means never be put to the trouble of a great and solemn repentance, having never been deeply engaged in a wicked life."—(*Ditto.*) "Vice may easily be discouraged at first. It is like a slight disease, which is easily to be cured, but dangerous to be neglected. The first approaches of sin and temptation are usually very modest; but if they be not discouraged they will soon grow upon us and make bolder attempts."—(*Ditto.*)

[2] "The good parent," says Thomas Fuller, "showeth them (*i. e.* his children) in his own practice what to follow and imitate; and in others what to shun and avoid. For, though the words of the wise be as nails, fastened by the masters of the assemblies, yet sure their examples are the hammer to drive them in to take the deeper hold."—(*Holy and Profane State.*) "Rules without examples are neither understood nor considered by those to whom they are propounded; and he that goes about to over-rule his family to piety, without making conscience of it in his own practice, nay, who doth not make his own life a great pattern of what he persuades to, undermines his own endeavours, and shall not only fail of success, but be ridiculous for his pains."—(*Holy Living.*) "Let him who would engage his family to devotion give them a fair copy of it in his own example, and then he shall not fail of the honour and comfort to see it transcribed and imitated by those about him."—(*Ditto.*) "There is a majesty in holy example; it not only commands, but charms men into compliance; there is life and spirit about it, insomuch that it animates and inflames all about a man; it makes piety

the force of habit,[1] and in general the nature and strength of the various influences that go to mould and fashion the individual character.[2] It points out the close

to become visible, and not only shows it to be necessary, but represents it with all its advantages of goodness, beauty, and ornament; it confutes men's mistakes about it, answers their objections against it, removes their suspicions, shames their cowardice and lukewarmness; in a word it doth (after the manner of all great engines) work powerfully, though almost insensibly."—(*Ditto.*) Christian parents "will find," says Defoe, "that those liberties their children take from the encouragement of their example will be ten times more difficult to restrain afterwards than those they have from their own inclination, or the example of others."—(*The Family Instructor.*) "While we would earnestly contend that mankind are born in a sinful state, we would as strenuously maintain that evil example, taken in connection with the absence of religious instruction and training, is the chief cause of making children actual transgressors, and that it has been the destruction of thousands. Children are imitative creatures, and they are almost sure to follow the evil conduct which they constantly see before them."—(Rev. H. Smith: *Mental and Moral Training.*) "That is the wise teaching which produces a wise and virtuous life by example rather than by precept; to let the child catch, as it were, holiness from the atmosphere he breathes, and not teach him that the possession of that holiness depends upon his accepting this or that particular article of belief."—(J. A. Langford.)

[1] "The custom and frequent practice of a thing begets in us a faculty and easiness in doing it." "This is the nature of all habits, the farther we proceed, the more we are confirmed in them. And that which at first we did voluntary, by degrees becomes so natural and necessary that it is almost impossible for us to do otherwise." "A rooted habit becomes a governing principle, and bears almost an equal sway in us with that which is natural. It is a kind of new nature, superinduced, and even as hard to be expelled as some things which are primitively and originally natural."—(Tillotson: *Sermons.*) "The first effect of the law of habit upon the human character is to familiarize the mind either with vice or virtue; and of consequence, either to diminish the horrors of the one, or the difficulties of the other. The path of virtue is at the beginning rugged and steep; but habit soon renders it easy, and at length delightful."—(Houghton.) "That vice may be uneasy and even monstrous unto thee, let iterated good acts and long confirmed habits make virtue almost natural, or a second nature in thee."—(Sir T. Browne.) "The law of habit, when enlisted on the side of righteousness, not only strengthens and makes sure our resistance to vice, but facilitates the most arduous performances of virtue."—(Dr. Chalmers.) "In the great majority of things habit is a greater plague that ever afflicted Egypt: in religious character, it is eminently a felicity. The devout man rejoices to feel that, in aid of the simple force of the divine principles within him, there has grown up by time an occasional power, which has almost taken place of his will, and holds a firm, though quiet domination through the general action of his mind. He feels this confirmed habit as the grasp of the hand of God which will never let him go."—(John Foster.)

[2] We are told of Dr. Chalmers that on one occasion "he powerfully contrasted two methods of religious education. The one, no stranger in Scotland, that of imparting to the minds of children a complete system of

and intimate connection that subsists between mind and body, and how they act and react upon each other,[1]—how many of our states of mind are the direct result of con-

doctrinal orthodoxy, and without *moral* culture, leaving that system to produce its own fruits as it might. The latter that of training children in such a course of virtuous obedience to the divine law as would prepare them for the reception of greater and greater light respecting the doctrines of religion. He pointed out the vast superiority of the latter system." — (*Chalmeriana.*) "First of all they should rather seek to teach a feeling than a doctrine; to bathe the child in their own feeling of love to God and dependence on him, and contrition for wrong before him, bearing up their child's heart in their own, not fearing to encourage every good motion they can call into exercise to make what is good happy and attractive; what is wrong, odious and hateful; then, as the understanding advances, to give it food suited to its capacity, opening upon it gradually the more difficult views of Christian doctrine and experience." —(Dr. Bushnell: *Christian Nurture.*) "If they are put upon an effort to be good, connecting the fact that God desires it, and will help them in their endeavour, that is all which in an early age they can receive, and that includes everything; repentance, love, duty, dependence, faith." — (*Ditto.*) "Some there are who think they have happily enough laid the foundation of the religious education of their children when they have loaded their memory with sacred words, with portions of Scripture and Catechisms, of the meaning and sense whereof they are absolutely ignorant, and taught them to say prayers which they neither do nor can understand . . . . It were certainly far better to endeavour by words, plain, easy, familiar, and adapted to their capacities, to awaken their affections; that is to stir up their love and their desires, and their joys, and turn them towards God and divine things."—(George Monro.) "Very small children are more likely to be worried and drummed into apathy by dogmatic catechisms than to get any profit from them."—(Dr. Bushnell.)—"It is only bigotry that can make the mistake of supposing that the making a child learned in some of the technical terms of a belief is making it religious."—(J. A. Langford.) "The best Christian religious doctrine (to be taught a child) is the life of Christ."—(J. P. Richter: *Levana.*)

[1] "In the present condition of our nature, the human mind is connected with a material and organized substance, the body, with which its operations stand in a state of union so close, perfect, and necessary, that neither can act without the action, direct or indirect, of the other. . . . . It follows from this fact, that in judging of mental operations, it is necessary always to take into our account the great variety and frequent change of the state, workings, and accidents of the corporeal system."—(Dr. Pye Smith.) "The purest, the most ideal sentiment still pertains on some side to organization. The inspiration of the poet, the passion of the lover, the enthusiasm of the martyr have their languors and shortcomings that often depend on very pitiable material causes."—(Cousin.) "Our moral failings are often nothing more than consequences of our bodily defects."—(Salzmann.) "In curing the diseases of the soul, we are directed by the method of curing the diseases of the body, which is sometimes by medicine contrary to their nature, and sometimes by those which are like to it."—(Bates: *Spiritual Perfection.*) "Very wonderful is the intimate connection, the subtile interaction between the forces of our physical and moral nature. . . . . It is a fact of infinite practical signi-

ditions of body, and the laws to which they are subject not mental, but physical.[1] Hence frequently our failure to act up to what we know to be right, results not from badness of heart, but from infirmity of body, or want of proper training.[2] Many good and pious men fret themselves about

ficance, which cannot be ignored without grave peril. The intelligent recognition of it would save many good people from much sorrow, as it would save others from grievous sin."—(Rev. R. W. Dale.) When I consider "the effect which physical health has upon a man's temper, and, therefore, upon his happiness, upon his working power, and consequently upon his usefulness—when I consider how many men are snappish, melancholy, languid, who by means of good physical training might be amongst the most amiable, cheerful, and active of mortals; when, in short, I consider the very deep sympathy which exists between the body and the soul, the mysterious chain which binds together our physical, mental, and moral nature, I do feel that a strong, active, healthy body is one of the greatest blessings which any man can enjoy."—(Rev. H. Stowell Brown.)

[1] "The cause of morality—of every thing that is connected with the outward movement of the race—is more dependent upon the bodily health, upon the organic soundness of the human constitution, than many politicians, moralists and divines seem ready to believe."—(Dr. John Brown.) "Health is a Christian grace, more than that a great deal; it is the mother of almost all the Christian graces; so much so that in respect of multitudes, although it is not difficult for them to exercise Christian graces when they are perfectly healthy, it is almost impossible for them to do it when they are not healthy."—(H. W. Beecher.) "Animus enim adeo a temperamento et organorum corporis dispositione pendet, ut si ratio aliqua possit inveniri quæ homines sapientiores et ingeniosiores reddat quam hactenus fuerunt, credam illam in medicina quæri debere."—(Descartes.) "The want of consolation in the soul is often owing to bodily disease. It is not more surprising for a conscientious man under the influence of a morbid melancholy to doubt and despair than it is for a sick man to groan, or a child to cry when it is chastised . . . . The consciousness of sin and the apprehension of the wrath of God are often the results of bodily distemper."—(Baxter: *Saints' Rest.*) "It is quite true that from the infirmities of our nature, from the momentary strength which the most casual circumstances may give to opposing objections, from the depressing influence of sorrow, of a trivial indisposition, of a transient fit of melancholy, of impaired digestion, even of a variation of the weather (for on all these humiliating conditions does the boasted soundness of human reason depend), a man shall for an hour, or a day, really doubt of that which he never doubted yesterday and which he would be ashamed to doubt tomorrow." — (Henry Rogers.) "As the allwise Creator, in his great wisdom often accomplishes his beneficent designs through the instrumentality of physical agents, it is legitimately within our power by conserving the mental and physical health, to adapt the mind for the more ready reception and retention of those truths on the right appreciation of which man's eternal welfare depends."—(Dr. Forbes Winslow.)

[2] "Melancholy and inward dejection of mind must be much avoided by all that engage in a Christian course of life; and if it grow too much

the badness of their hearts, and attribute thereto much that is properly the result of defective moral education, or of inattention to natural laws.[1]

a physician as well as a divine, together with the help of a good, prudent, and withal modestly cheerful friend, must be made use of."—(*Spiritual Perfection.*) "Carelessness in the discipline of the body is, perhaps, the real cause of the miserably ignoble life of many Christian men."—(R. W. DALE.) "Many a man has considered himself spiritually lost, whilst under the mental depression caused by a long continued hepatic and gastric derangement; and instances occur of persons imagining themselves to be condemned to everlasting punishment, subjects of Satanic presence, and to hold personal converse with our Saviour, owing to the existence of visceral disease, and a congested condition of some one of the great vascular or nervous centres."—(Dr. FORBES WINSLOW.) "Satan does take advantage from the ill-humours and diseases which are in the bodies of men greatly to molest their spirits; and when bodily diseases are removed by the use of natural means, the matter upon which the Evil Spirit was wont to operate being gone, he does no more disturb and disquiet the minds of men as before he did."—(Dr. MATHER: *Special Providences.*) "Of all employments," says Jeremy Taylor, "bodily labour is most useful and of the greatest benefit for driving away the devil."

[1] "The persons that are troubled with these black thoughts are nowise consenting to them; but they rise in their minds perfectly against their wills, and without any approbation of theirs; and in this case . . . . . I hope, yea, and verily believe, they are no sins at all, but the mere effects of a bodily distemper, and no more imputed to us than the wild and idle ravings of a man in a frenzy or a fever."—(TILLOTSON.) "If they find a disorder and coldness in their thoughts, and a deadness in their affections, which may flow from very innocent causes, they are not deeply to afflict themselves for that."—(*Spiritual Perfection.*) "As for what some good people are often terrified about—the wicked imaginations that come into their minds, and the expressions that come out of their mouths at times, almost whether they will or not; in proportion as they are involuntary, they are not criminal in themselves, be they ever so bad."—(Archbishop SECKER.) "A state or act that has not its origin in the will may be calamity, deformity, disease, or mischief, but sin it cannot be."—(S. T. COLERIDGE.) "Every sin is voluntary, and either hath the consent of the mind, or follows upon the neglect of the mind."—(Dr. WHICHCOTE.) "No action can be designated as right or wrong, unless a previous volition have been of influence to call it into being."—(Dr. CHALMERS.) "All sin lies in the will, and all will implies choice. . . . . The mind is passive in receiving its notices of things, whether pure or impure (suggestion), but it is active in its determination whether to harbour or discard them. As far as it is passive, it is certainly innocent; as far as it is active it is accountable."—(BAXTER: *Saints' Rest.*) "I laugh when I read the old legends of St. Francis, and various other saints, of various names, who, after they had violated every conceivable canon of health for the sake of sanctity, were at last, as it was supposed, tempted of the devil in this way, and that way, and the other way. When they had violated bone and muscle, and nerve, and brain, and body, they thought the fantasies which were the natural results of such violations of natural laws to be the devil."—(H. W. BEECHER.) "Once," said the late Professor Duncan, "when I was assistant to Mr. Clark, of Duke Street, Glasgow, as I came

With a correct understanding of his own physical and mental nature, its laws and conditions, the Christian will be able to trace evil to its proper source.[1] He will see it afar off, and be able to grapple with and overcome it before it has acquired strength, yea even to put it to flight before it has assumed a visible form.[2] He will not be dis-

out of the vestry to go into the pulpit, the devil assaulted me with this: 'What, if it is all lies, and you are deceiving the people?' I went back into a closet to pray, but the beadle came after me, and I had to come out. I went up to the pulpit, and gave out a psalm, pale and trepid-enough-looking, I dare say. . . . But during the singing of the psalm, I said to myself, 'Well, I have had proof of it before, that satisfied me, and I'll preach it till I get as good proof against it.' So I got up to pray, and before the prayer was half done, the temptation was gone."—(*Life of, by Dr. D. Brown.*) "I should like to have the 'Diaries' which record the spiritual experience of certain excellent persons illustrated with notes by wise physicians who had known them intimately. Periods of spiritual desertion, when 'the light of God's countenance' was hidden from them, apparently without any reason, might receive a very instructive explanation."—(Rev. R. W. DALE.)

[1] "Correct and clear views of the objects to be attained, knowledge of the means by which they are to be compassed, with wise, faithful, consistent, affectionate appliance of those means to the ends which they are to effect, have the warrant of Jehovah for happy issue."—(*The Parent's High Commission.*) "Were we to keep a vigilant watch over the causes which influence the bodily system so as powerfully to affect the mind, we should often trace to its true source the origin of actual sin, as well as the grounds of religious despondency."—(Rev. E. C. TOPHAM.) "He who knows the various tempers, humours, and dispositions of men, who can find out their turn of thought, and penetrate into the secret springs and principles of their actings, will not be at a loss to find out proper means for compassing his aims, will easily preserve himself from snares, and either evite or overcome difficulties."—(Dr. WIGHTMAN.) "Every one knows. . . . how much the temper, the sensibilities, the floating impulses and notions, nay, the very talents and opinions of mankind, and through them their whole character, is determined by their bodily temperament."—(Dr. M'COSH.) "I have long been convinced that sufficient weight has not always been attached to the influence of natural temperament and disposition in forming and directing the religious character."—(Dean RAMSAY: *Christian Life.*) "The affections and interests do, themselves, sometimes cloud and darken the understanding, and make it less capable and receptive of such representations as are made to it. . . . . Hence it is that the more prudent of heathen philosophers have proposed it as the best preparative to the studying and search of truth to have men's affections and appetites well regulated, first by assuetude and virtuous custom, by inartificial and sober education, &c., moderating and tempering their passions and bringing them to live orthodoxly, lest having their reason disturbed by passions, they be not able to pass an exact judgment of things."—(Dr. HAMMOND: *Practical Catechism.*)

[2] "We must . . . be particularly upon our guard against the first assaults, for the enemy will be more easily subdued if he is resisted in his approaches, and not suffered to enter the portals of our hearts."—

couraged by the "day of small things," neither will his spirit be broken by fruitless attempts at labours beyond his strength.[1] As a babe he will refrain from strong meat, as

(T. À Kempis.) "The great wisdom and security of the soul in dealing with indwelling sin, is to put a violent stop unto its beginnings, its first motions and actings; venture all on the first attempt, die rather than yield one step unto it."—(Dr. John Owen.) "In their sleeping embryo state, the giants of vice, the great anarchs of crime and confusion, are to be laid hands on and bound in chains of good order."—(Edward Irving.) "Evil is counteracted not only in its commencement, but even before it appears, by guarding against dispositions and practices which, though not wrong in themselves, are dangerous from their natural alliance to those which are so."—(S. R. Hall.) "By this conduct we shall have the peculiar advantage not only of repelling the enemies of our peace before they have obtained firm hold on our affections, but of beginning the conquest of the passions while the temptations of the world are yet distant."—(Rev. Jas. Fawcett: *Sermons.*)

[1] "The mind, by being engaged in a task beyond its strength, like the body strained by lifting at a weight too heavy, has often its force broken, and thereby gets an inaptness or an aversion to any vigorous attempt ever after. . . . Though the faculties of the mind are improved by exercise, yet they must not be put to a stress beyond their strength. . . . The understanding should be brought to the difficult and knotty parts of knowledge that try the strength of thought, and a full bent of mind, by insensible degrees, and in such a gradual proceeding nothing is too hard for it."—(Locke.) "To insist upon getting from off a certain soil a richer kind of crop than it can support, is the sure way both to fail in this and to lose the humbler crop, which might have been got." And so there are people who persist "in the face of all experience in the expectation of a given line of conduct from a person whose whole character renders such conduct as sheer an impossibility as it is for a bramble to produce grapes, or for a thistle to bring forth figs."—(Anon.) "He that would be and do more than he can be or do, or he who would be and do all at once what he is only able to become and to perform by small degrees, generally is and does nothing, or, at any rate, much less than, according to his capacities and circumstances, he might be and do. It is thus in nature, and thus also in moral concerns."—(*Manual of Conduct.*) "It is a certain and general truth that there is a progress in the spiritual as well as in the natural life."—(*Spiritual Life.*) "Every man that has cultivated fruit knows that no tree can bear very rich the first year. . . . So it is with Christians and Christian graces. You cannot bear high spiritual fruit until the spirit of Christ has dwelt with you, so as to form the very wood and fibre of your life. It is not until you have borne the fruits of Christian life and conduct, year after year, that you can bring them forth in their highest state of perfection." "No one should be discouraged because, at the beginning, he does not have full vision and facility of vision of Christ. . . When a boy goes inside the door of a school, is he changed because he has become a scholar? He has begun a course of education, and he has to go on day after day, little by little. . . . You are called not to a consummation. . . . You are to begin with the alphabet, and you are to learn to spell the smallest spiritual words, and you are to go from step to step, and from strength to strength, till you come to a perfect manhood in Christ Jesus."—(H. W. Beecher.) "Though some degree of the Spirit be pre-

a man he will naturally crave for it: and will thus proceed from strength to strength in the Divine life.[1]

It is ever in union that there is strength. It is as the one comes to the assistance and support of the other, that they are mutually improved and strengthened.[2] To the Educator, religion is as a light showing him the way in

sently given to every believer, it is usually but a spark at first; and there are further means and conditions appointed us for the increase, and actual helps from day to day; and he that will not wait on the Spirit in the use of those means doth forfeit his help according to his neglect."—(Richard Baxter.) One of the rules laid down by John Howe, as conducting to "the blessedness of the righteous," is, "that when we find ourselves in any disposition towards this blessedness, we endeavour a *gradual improvement* therein, to get the habitual temper of our spirits made daily more suitable to it."

[1] "Such is the great difficulty of self-examination that it were well if, instead of attempting at first the more arduous, the Christian disciple should begin with the more elementary of its exercises."—(Dr. Chalmers.) "As beginnings are always difficult, especially to ardent spirits, such spirits would do well, particularly at their entrance on a more correct course, to select for themselves some single task of painful exertion, which, by bringing their mental vigour into full play, shall afford them so sensible an evidence of the conquest they have obtained as will more than repay the labour of the conflict."—(Hannah More: *Practical Piety.*) "Be not surprised that I recommend to you but one particular virtue for every day of the week. It is certain we ought daily to practise all virtues according to those opportunities and circumstances which the providence of God presents to us for the exercise of them. But my design, in this method, is to make you acquainted by degrees thoroughly with each considerable Christian virtue, and with the way and manner of practising it."—(R. Nelson: *True Devotion.*) "It is of more importance to set such modes of conduct in operation as can be carried on through a series of years, and as will produce a sum of ultimately good though it may be remote effects, than to aim at accomplishing only speedy and great results."—(*Manual of Conduct.*)

[2] "Culture proposes as its end the carrying of man's nature to its highest perfection, the developing to the full all the capacities of our humanity; . . that is, culture must embrace religion and end in it. Again, to start from the side or point of view of religion," this "must embrace culture: first, because it is itself the culture of the highest capacity of our being; and secondly, because, if not partial and blind, it must acknowledge all the other capacities of man's nature, as gifts which God has given, and given that man may cultivate them to the utmost, and elevate them by connecting them with the thought of the Giver and the purpose for which He gave them."—(Prof. Shairp: *Culture and Religion.*) "I believe that Christianity, so far from being hostile to the highest and most perfect development of our secular life, is eminently favourable to it; that the recovery of the whole world from idolatry, from vice, from atheism, from unbelief, will be accompanied with a condition of material prosperity, of intellectual culture, of social and political freedom unexampled in human history."—(Rev. R. W. Dale.) "I believe that a revival of what have always been regarded as the loftiest forms of litera-

which he ought to walk—the pole-star from which he is to take all his bearings :[1] while by education, the Christian is instructed how to put the lofty principles of his faith into active practice.[2] The one is the necessary complement of the other,—education as a part of religion, religion as a part of education.[3] The two must grow together and work

ture, and a re-awakening of original genius, will be one of the causes and one of the effects of a healthier and more vigorous religious life."—(*Ditto.*) "Let all the sciences truly so called, and the philosophies that are sincere and thoughtful, and the arts that have principles and health in them, and all taste and culture and refinement, come to the cross, not to be rebuked and humiliated, but to stand there in the confraternity of universal truth, and to breathe as they can do nowhere else the spirit of everlasting law."—(Rev. Dr. Raleigh: *Religion and Modern Progress.*)

[1] Christians "have one ultimate end to which they tend, which guides and governs them, the true polar star by which they steer their heavenly course."—(Rev. J. Smith.) "In all situations of human life, piety is the duty and interest of mankind, . . . as affording the best and noblest school in which the mind may be trained to whatever is great and good in human nature."—(Rev. A. Alison: *Sermons.*) "The Christian religion is, in a variety of ways, eminently conducive to civilisation from the purity of its precepts, the intellectual nature of its instructions, the high tone of its morals, and the noble and sublime nature of its schemes, as a whole. Eminently, indeed, as has been observed by distinguished writers on this subject (Arnold, Guizot, Neander, &c.), was Christianity adapted to complete what the enlightened influence of Greece and Rome had commenced in the career of civilisation."—(George Harris: *Civilisation.*) "In Christianity we have the only real genius of civilisation, because we have there the only true principles of morality and religion." "Love to God and love to man comprehend all just law, all right, all liberty, all morality, all religion. Love to God of necessity inspires love to man; he who feels it must worship God and must do good to his neighbour." "To teach this law of love was the design of the Scripture; to illustrate it and satisfy its demands was the grand object of the life and atonement of the Saviour; and to write it on the heart the Holy Ghost is promised." —(Rev. B. Parsons.)

[2] Many persons "when once they know the nature and excellency of the duties of the law, account nothing wanting but diligent performance, and they rush blindly upon immediate practice, making more haste than good speed."—(Marshall: *On Sanctification.*) "Our outward works and actions depend upon a train of powers within us, which as springs and causes of them, order and effect them. For our passions excite them; our understandings consider of them, and direct them; our wills command and choose them; and then afterwards in pursuance of all these our bodily powers execute and exert them. The actions of a man flow from all the ingredients of the human nature, each principle contributes its share and bears a part towards it."—(Rev. J. Kettlewell: *Christian Obedience.*) Education "is carrying into effect the very laws which the Creator has established for the moral renovation and perfection of the species."—(A. R. Craig: *Philosophy of Training.*)

[3] "Culture and religion are not, when rightly regarded, two opposite powers, but they are as it were one line with two opposite poles. Start

together, each, in its proper sphere and with its proper means, striving after the perfecting of the race and to bring about that reign of righteousness which reason not less than revelation teaches us to look for in the latter days upon the earth.[1]

from the manward pole and go along the line honestly and thoroughly, and you land in the divine one. Start from the divine pole and carry out all that it implies, and you land in the manward pole or the perfection of humanity. Ideally considered, then, culture must culminate in religion, and religion must expand into culture."—(Prof. SHAIRP: *Culture and Religion.*) "Denn die Kirche ist ihrer Bestimmung nach selbst eine Schule höherer Art, eine Schule zur Nährung Fortpflanzung und Verbreitung des Heiligen im Menschen."—(KROGER.) "Religion," says M. A. Julien, "in its truest signification, is education, that is the art of forming and perfecting man: and education may be described as religion applied to human nature to develop and perfect it." Religion consists "in a certain harmonious development of the powers and faculties, and in a general raising of the tone of the mind towards the principle which pervades and unites all things. . . . It mixes itself with every topic of thought, feeling, and action; and it is to be found, not simply in a course of theological institutions, but in whatever can be communicated from mind to mind, in whatever can be received by individual intelligence from the world around us."—(W. J. FOX.) "Religion is beyond comparison the most important part of education. When properly taught, it includes every moral and social duty; and among others, industry, temperance, economy."—(Dr. R. HAMILTON.) "By all means let men's faculties be improved as much as may be, and all hands join in the furtherance and advancement of sound knowledge. True religion . . . can never hereby suffer; so far from it, it must gain exceedingly. . . . As soon may light propagate darkness as one kind of truth subvert any other."—(Rev. J. BALGUY.) "If religion is so auspicious to the intellectual faculties, the cultivation and exercise of those faculties must be of great advantage to religion."—(FOSTER: *Popular Ignorance.*)

[1] "The prospect stretched out before the friend of education is the most cheering that can be conceived. . . . As religion is destined to banish immorality from our world, so science and natural philosophy shall drain our cities and fields, purify our atmosphere, provide us with the most appropriate good, and teach us how to use our temporal blessings so as to enjoy a very large degree of physical comfort. Society cannot be perfected until these blessings are made the common lot of every human being."—(Rev. B. PARSONS.) "As yet these brilliant discoveries over the mysteries and powers of the physical universe are only just beginning, and we seem to be on the very edge of great discoveries, the ultimate influence of which on the thought and progress of mankind it is impossible to anticipate."—(Rev. R. W. DALE.) "The course of improvement when it has once begun is like the motion of a descending body, an accelerated course. One improvement produces other improvements, and these others; and for this reason there may be improvements apparently little which may lead to so many more as to be in their consequences like the opening of new senses among mankind. . . . This observation is perhaps more applicable to the subject of education than any other."—(Dr. RICHARD PRICE.) "Let us be cautious not to despair of the human race. Let us dare to

foresee in the ages that will succeed us a knowledge and a happiness of which we can form only a vague and undetermined idea. Let us count upon the *perfectibility* with which nature has endowed us; on the strength of the human genius from which long experience gives us a right to expect prodigies; and let us console ourselves for not being the living witnesses of that happy period by the pleasure of predicting and anticipating it, and perhaps by the more sweet satisfaction of having by a few moments accelerated its arrival."—(CONDORCET.) "May it not be expected that the human race will be ameliorated by new discoveries in the sciences and the arts, and as an unavoidable consequence in the means of individual and general prosperity; by farther progress in the principles of conduct and moral practice; and lastly by the real improvement of our faculties, moral, intellectual, and physical, which may result either from the improvement of the instruments which increase the power and direct the exercise of those faculties, or of the improvement from our natural organization itself?" "Will not every nation one day arrive at the state of civilization attained by those people who are the most enlightened?"—(*Ditto.*) "If I interpret aright the general current of the teaching both of the Old Testament and of the New, there is a golden age for man in this world, in which the dreams of reformers, philanthropists, and poets shall be more than fulfilled. . . . The general impression produced both by the Jewish and Christian Scriptures seems to me to be, that in this very world which has been made desolate by the crimes of men, and by the judgments of God, truth and righteousness are to win a second and universal victory,—and we are to see how bright and blessed a thing man's life may be made before this mortal puts on immortality and this corruptible incorruption."—(R. W. DALE.) "The existing scene of things is not destined to be the last. High as it is, it is too low and too imperfect to be regarded as God's finished work; it is merely one of the progressive dynasties; and revelation and the implanted instincts of our nature alike teach us to anticipate a glorious terminal dynasty."—(HUGH MILLER.) "As it takes a great many years to bring an orchard into full fruitfulness, but as at last the trees come to maturity, and begin to bear fruit, so by-and-by man will begin to be fruitful unto God, and the whole globe will be a great tree of the Lord, filled with divine fruit on every side and on every branch."—(H. W. BEECHER.) "In the representation of that glorious period usually styled the millennium, when religion shall universally prevail, it is mentioned as a conspicuous feature that men shall run to and fro, and knowledge shall be increased. . . . It will be a period of remarkable illumination. . . . Every useful talent will be cultivated, every art subservient to the interests of man will be improved and perfected, learning will amass her stores, and genius emit her splendour; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love."—(R. HALL.) "When the whole earth, emancipated from the usurped supremacy of the powers of darkness, shall have recovered the image of God's moral perfections, the earth shall yield her increase, man's lordship over the material universe shall be restored to him, . . . a nobler literature, a diviner art, a loftier and more perfect form of national life, as well as a truer worship of God, and a more faithful obedience to His laws, shall crown and bless the final ages of human history."—(R. W. DALE.) Dr. Richardson recently expressed his conviction that "in ages yet to come there would be perfect physical happiness,—that pain, which was even now so much reduced, would be removed altogether; that the devastating diseases which carried away our youth would be stamped out; and that

death itself would be so encompassed that man should know nothing more of it than he did of his birth." "The time will come, and indeed is visibly coming, when the diseases which form the largest sources of mortality will be extinguished or confined within narrow limits by the enlarged resources of science. It may not be the lot of this generation or of the coming one to see this consummation, but the student of medicine gathers omens of success in the future from past victories in this field which it is impossible for a layman rightly to appreciate."—(*British Quarterly Review*: *On Epidemics*, 1866.)

". . . . . Happiness
And science dawn though late upon the earth,
Peace cheers the mind, health renovates the frame,
Disease and pleasure cease to mingle here,
Reason and passion cease to combat there,
Whilst each unfettered o'er the earth extends
Its all-subduing energies, and wields
The sceptre of a vast dominion there;
Whilst every shape and mode of matter lends
Its force to the omnipotence of mind,
Which from its dark mine drags the gem of truth
To decorate its paradise of peace.
. . . . . .
How vigorous then the athletic form of age!
How clear and open its unwrinkled brow!
When neither avarice, cunning, pride, nor care
Had stamped the seal of grey deformity
On the all-mingling lineaments of time.
How lovely then the intrepid front of youth!"—(Shelley.)

"The gentleness which the Spirit worketh will extend itself to the creatures, towards whom it will be humanity and mercy; the decency and order which the Spirit delighteth in will show itself towards the creatures in all good husbandry and beautiful assortment; the temperance which the spirit worketh in every sense will place bounds to our enjoyment, and prevent the creatures from being degraded and misused by excess, and will work economy in all quarters; the joy of heart and cheerful hospitality which the spirit worketh will prevent all niggardly hoardings of the creature and avaricious covetings of it: and in a word every talent which God hath given unto man for redressing, redeeming, and ruling over and blessing the inferior creatures, having yet to be called into account by God who suffers no hiding of it, but requireth it to be profitably employed, will put forth its activity and power under the guidance of the Holy Spirit, in order to accomplish that good ministry unto all things for which it was originally given, and hath since been redeemed."—(Edward Irving.)
"Believing in right reason, and having faith in the progress of humanity towards perfection, and ever labouring for this end, we grow to have clearer sight of the ideas of right reason and of the elements and helps of perfection, and come gradually to fill the framework of the state with them, to fashion its external composition and all its laws and institutions conformably to them, and to make the state more and more the expression as we say of our best self, which is not manifold and vulgar, and unsuitable, but one, and noble, and secure, and peaceful, and the same for all mankind."—(M. Arnold.)

PART II.

THE RELIGIOUS DIFFICULTY, AND THE WAY OUT OF IT.

"Education, instead of being discussed on its own merits, has been made the battle-field of religious parties; and the adoption of a real and effective national system has been kept subordinate to the interests, or supposed interests, of Churchmen or Dissenters . . . . . The long and animated debates in Parliament upon the principles on which the public grant should be administered seem to have been inspired, not so much by zeal for education, as by the jealous fear of the preponderance of one religious party over the other, or of the State over both."—(The Right Hon. H. A. BRUCE, 1866.)

"We have been fighting over our religious difficulties and our political principles, and have not been able to recognize in the education of the people a subject of sufficient importance to induce us to leave off this struggle. . . . Unless we now think that the battle over the religious difficulty and over our political principles has raged long enough, and its victims in the form of neglected children growing up in thousands to be men and women are so worthy of consideration that the common object in view . . . . . is of sufficient magnitude and urgency to induce us to make those concessions on the one side and the other which are essential to the compromise which is the condition of union, there will, I feel sure, be a renewal of those sometimes acrimonious discussions which have occurred as to the best mode of teaching religion to children whom we have left, and are leaving, a prey to that gross ignorance which is the greatest enemy of all religion. . . . . I believe, on my conscience, that it would have been for the benefit of the people, for their advantage, not merely in their material and secular, but also in their religious interests, if either side, no matter which, had long ago yielded absolutely and entirely to the other, for in that case we should for many years have had in operation a system of education infinitely more extended and efficient than that which we have at present. It might have been very imperfect, but it would have been improved as the people grew wiser under the influence of superior cultivation."—(THE LORD ADVOCATE, 1872.)

SEEING, then, the close and intimate connection that subsists between Education and Religion, and the importance of the former to the growth, strengthening, and practical carrying out of the principles of the latter, it is deeply to be regretted that the claims of education are so frequently overlooked or disregarded by those who profess a belief in the truths of Christianity:[1] and that, of those who ought to be of the number of its best friends, so many are to be

[1] "To the religious there should need no inducement stronger than the good itself which education would achieve, to induce him to sink all questions of minor importance, for the one great object in view."—(J. A. LANGFORD: *Religion and Education.*)

found arrayed in hostility against it.[1] It is with ignorance, prejudice, and error as they are to be met with among professing Christians that the friend of education has now to do battle.[2] The opinion is no longer held by the State or by any body social or political that it is a good thing to repress knowledge among the people, and to keep them in ignorance.[3] It is only from the ranks of professed Christianity that discordant voices are to be heard exclaiming against the establishment of any system of national education in which their own particular religious views and opinions are not incorporated.[4] They act upon the principle that it is better that children be left to grow up in ignorance and vice than that they should be educated and

[1] "How unfriendly all ecclesiastical bodies have been to the spread of education everybody knows."—(HERBERT SPENCER.) "A Parish Minister," in a recent pamphlet, speaks of the "speeches which one is accustomed to hear in the synods and assemblies of the Presbyterian churches," as being characterised by a "determination to undervalue the increase of knowledge except it has the ecclesiastical brand, and to bar the entrance of light, except it passes through the well-known coloured windows;" a "timid anxiety that the battle with ignorance and vice should be fought under certain conditions supposed to be necessary for the safety of religion," and a "distrust of the power of truth to hold its own against every form of error, and to commend itself without extraneous patronage to the hearts of men."—(*The Religious Difficulty in the Education Question*. 1872.)

[2] "Science and religion are said to be antagonists, and the most inveterate opposers of . . . liberal education are the professed defenders of faith."—(J. A. LANGFORD.) "Many estimable men, undoubtedly benevolent, but narrow in understanding and rigid in temper, will rather see millions die in starvation than help in distributing among them loaves that are not baked in their oven, and are not crossed with their mark." "To all men of ordinary intelligence and of unsectarian feeling the obstructions thrown in the way of popular education are causes at once of grief, of irritation, of amazement, and of humiliation also."—(ISAAC TAYLOR: *Ultimate Civilization*)

[3] "You cannot go anywhere without hearing a buzz of more or less confused and contradictory talk on this subject (*i.e.*, education); nor can you fail to notice that on one point, at any rate, there is a very decided advance upon like discussions in former days. Nobody outside the agricultural interest now dares to say that education is a bad thing. If any representative of the once large and powerful party which in former days proclaimed this opinion still exists in a semi-fossil state, he keeps his thoughts to himself."—(Professor HUXLEY.)

[4] "Men let the people grow up in ignorance and almost consequent sin, because they insist that questions on which they cannot agree, and never will agree, should form a part of such education."—(J. A. LANGFORD.) "We cannot have *the true religion* of each sectary, and at the same time avoid infringing on the rights of conscience. . . . And were it even possible, . . . it would be impolitic and unwise."—(Dr. S. DAVIDSON.)

trained to be good citizens and honest members of society if they be not at the same time indoctrinated in certain religious dogmas diverse as the beliefs of the contending parties.[1] In effect, if not in words, they say that education in itself is an evil; that an ignorant man is better than an educated one,—that the former is nearer to Christianity than the latter;—as if the cultivated feelings and affections, the enlightened understanding, and the disciplined will were hostile, in place of favourable, to the growth of Christianity,[2] of which indeed they form an

Prof. Thorold Rogers, in a speech at Oldham, lately, said that "he could not look with patience upon those who professed the Christian religion, but who, because they could not secure by some petty protective method the special narrow tenets of their own narrow sect, were content to see many millions of innocent creatures, brought into the world in God's likeness, living in ignorance and vice."

[1] "Some hold that education without theology is worse than none," and those who hold this opinion "can by no means agree what theology should be taught."—(Prof. HUXLEY.) "There was a certain class of minds to whom it seemed natural to reason in this way: education ought to be religious; it is vitiated and becomes a doubtful good, or a positive danger, where it is not so; the religious element in it ought to be true religion—that and no other."—(*Life of Principal Cunningham.*) "The word *dogma*, according to its etymology, signifies an *opinion*, a *notion*. . . . If we now inquire into the relation of dogma to Christianity, it is evident that dogma does not form an original part of it, but is derived and secondary. The essence of Christianity consists not in a system of ideas, but in a tendency to the inner life. . . . Dogmas are only that form of the life rooted in God which is constructed by thought and reflection."—(NEANDER: *Christian Dogmas.*) "The failure to see what is necessary, and what a mere matter of opinion, on the subject of the connection between religion and education, has been the cause of the most bitter controversies and the most fatal mistakes. It has made faith the antagonist to reason, and science the enemy of religion. Things which, from their nature, are but parts of one great, beautiful, and harmonious whole, have been arrayed one against another."—(J. A. LANGFORD.)

[2] "How dare any man, especially a man calling himself minister of God, stand up in any parliament or place under any pretext or delusion, and for a day or an hour forbid God's light to come into the world, and bid the devil's darkness continue in it one hour more? For all light and science, under all shapes, in all degrees of perfection, is of God; all darkness, nescience is of the enemy of God."—(T. CARLYLE.) "'Godless education' is an expression which is a great favourite, and much used by some who, I do not doubt, are good and religious men. I never hear it used without thinking how inapplicable the epithet 'godless' is to education, and how applicable it is to ignorance. It sounds to my ear as harsh and incongruous, as if you spoke of 'godless honesty,' 'godless virtue,' 'godless truth'; and I often wish that those who speak thus would look around them and endeavour to realize the fact—strange it may be, but certain—that ignorance, with its inseparable companions, irreligion,

integral part.[1] It is owing to the prevalence of these views and opinions that this country has been so long without an adequate system of national education, and that the measure at present in force is of so unsatisfactory a nature.[2]

But it is not only in opposing all attempts at the establishment of a liberal and efficient system of national education that many professing Christians do injury to the cause of education. They do so likewise in not according to it that place in the formation and building up of the

crime, and poverty, have lived, thriven, grown, and multiplied upon their denunciations of 'godless education.'"—(*Speech of Lord Advocate*, 1872.) "Virtuous habits and principles . . . are a natural foundation on which to build true religion and Christianity; as the contrary habits and principles tend to prevent their entrance into the heart." "In a mind formed on virtuous habits and opinions, then true religion and Christianity will naturally arise." "If these habits and principles of conduct are early and carefully instilled, your child is already a Christian in his heart: his mind is like ground prepared to receive the good seed of religion, which will spring up fifty or a hundredfold."—(Dr. J. BROWN: *Sermons.*) "What a happy state must they be in who, when they come to take upon them the government of themselves, have the pleasure to find their understandings replenished with proper knowledge, their passions tractable and obedient to reason, and the whole state of their souls regular and orderly."—(Dr. GASTREL.)

[1] "Be assured that you will run into a great practical error in the conduct of your pulpit ministrations if you abstain from urging on the people *instanter*, and whatever their religious belief and knowledge may be, that they should turn from that which is morally evil to that which is morally well."—(Dr. CHALMERS.) Origen remarks of the early Church, that "if any one would candidly consider the Christians, they could produce him more who had been converted from a life not the worst than from a very wicked course;" for they, he adds, "whose consciences speak favourably in their behalf are disposed to wish that our doctrine concerning the future rewards of goodness may be true, and so are more ready to assent to the Gospel than profligate men."

[2] "There ought to have been long since a general *national education* which would have made sure of *all* being educated in some decent manner, as is the case of Prussia, and some parts of Germany."—(JOHN FOSTER.) "To impart the gift of thinking to those that cannot think, and yet who could in that case think, this, one would imagine, is the first function a government had to set about discharging. Were it not a cruel thing to see, in any province of an empire, the inhabitants living all mutilated in their limbs, each strong man with his right arm lamed? How much crueller to find the strong soul with its eyes still sealed, its eyes extinct, so that it sees not."—(T. CARLYLE: *Chartism.*) "The prospect of obtaining a national unsectarian education, founded on the exclusion of all catechisms or formularies, is, in the present temper of the nation, so fair a one that I think the country may well wait a year for the accomplishment of so great a blessing."—(Earl RUSSELL.)

Christian character to which it is justly entitled.[1] They look upon it as at best but calculated to fit and prepare for the right performance of the duties and requirements of this life; and not as in any way fitted to advance the soul's eternal interests, or to promote its growth in grace.[2] In the conversion of a soul, or in the building it up in the faith, they look upon all human effort as worthless, if not actually profane.[3] They believe that nothing can be done

[1] "There is a certain piety, high-coloured, loud-toned, severe of aspect, which despises education, and occasionally raises to the dignity of a system the mere weakness of the mind and the unfaithfulness of indolence."—(Vinet.) "Whilst there is a ready recognition, under general representations of it, of the parent's influence in the determination of the character of his offspring, there is very commonly wanting a distinct and practical belief in that influence where it is truly religious, as operating with any of the regularity which marks the action of a divine law. It is regarded, after all, too much as though it depended on the issue of a lottery what course in life those who have received the wisest and most religious training will take. The best is hoped for them, because the chances are much in their favour, not because there is any fixed order or law on the maintenance or operation of which we may build a confident expectation."—(Rev. D. Thomas.) "The whole tenor of the Scriptures prepares us to demand that theology be invariably conformed to the laws of the mind and the actual economy of the moral and material universe."—(Albert Barnes.) "The greater part of the follies and vices of mankind, and the misery which they occasion, may generally be referred to the neglect of early education, by which the seeds of good principles are sown, and those rank weeds which spring in the greatest luxuriance in the most vigorous mental soils are eradicated and prevented from diffusing their noxious influence."—(Dr. W. L. Brown.) "The irreligion and profligacy of children are, for the most part, to be traced to the foolish indulgence of parents, or to the want of due attention to the religious education of their offspring."—(Dr. T. Brown: *Sermons.*)

[2] "The well-doing and well-being of children are by . . . words oft-repeated, of promise and command, declared to have a settled dependence upon the instruction and character of their parents."—(Rev. D. Thomas.) "Would parents but begin by times, and labour to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the doctrines of Christ . . . what happy, well ordered Christian Churches might we have!"—(*Introduction to Confession of Faith.*) "The training of the children of a household in the nurture and admonition of the Lord, . . . when it is done, effectually involves that change in the tendencies of their moral nature which is the essence of true conversion."—(Rev. D. Thomas.)

[3] "The mischief of this false religion is nowhere so evident as in the education of children. It is frequently remarked in the present day how often the children of religious people turn out ill. And what can be expected, when moral training is withheld, and moral power denied, under the pernicious notion that they can be of no use till God's time shall come to shed some extraordinary effusion of divine light within the heart, which shall overpower the vicious affections, and constrain the finite will by

in the way of the spiritual edification of a child till what they term "God's time" comes to give it a new heart; nay, they sometimes even repress the natural feeling of satisfaction the child may experience in doing right as tending in their opinion to engender a spirit of self-righteousness.[1] They consider that they are growing up to be converted, and that for this end it is of little or no moment what their previous life may have been.[2] Thus, instead of training up their children in purity and holiness from their earliest years, they are allowed to grow up

sovereign grace."—(Rev. R. A. THOMPSON: *Christian Theism.*) The Author of *Parental Care for the Salvation of Children* declares his abhorence of "the wicked and cruel conduct of those parents who excuse neglect of their children by the futile plea that God only can give converting grace." "The usual cry of negligent parents is, 'We cannot give them grace.' No! but you can take them to the means of grace—you can be master of your own house—you can pray for your children, and with them; you can set a holy example before them, and thus recommend religion in all you do."—(Rev. E. RUSSELL.)

[1] "Simply to tell a child as he just begins to make acquaintance with words that he must have a new heart before he can be good is to inflict a double discouragement. In the first place, he cannot comprehend what this phraseology means; and secondly, if he must have a new heart before he can be good, why should he attempt what must be worthless till something previous befalls him? Nay, are not sometimes even the natural feelings that spring from the consciousness of doing right repressed, as tending to engender a spirit of self-righteousness."—(Dr. BUSHNELL.) One of the characters introduced by Mr. Binney, in his *Best of Both Worlds*, is made to say, "I found that I was born so utterly bad that I could do nothing for myself; and my father and mother most sincerely believed that they could do nothing for me either. I got the idea that I must first be even worse than I was before I could be better; but that after I had grown up and been very sinful, I might pass, as by a miracle, 'from darkness to light, and from the Devil to God.' If I was to be *saved*—for the only notion I received of religion was that it was something to save people from hereafter going to hell—if I was to be saved I thought I should be converted, and that then this conversion would change me in a moment, and *that done*, I should be secure for ever. It seemed to be of no consequence how much or how little guilt I might actually have contracted, for I thought it could all be expunged in an instant, leaving me as pure and peaceful as an angel—if not indeed rather more so."

[2] "In religious families we find, with painful surprise, either spoilt children, and spoilt with less scruple than elsewhere, in the expectation of their conversion, or else mortified creatures, without spirit or generosity, that will not be capable of a second nature, never having had a first."—(ALEX. VINET.) "Their practically accepted notion of Christian nurture, in which they mean to be piously faithful, is that they are to bring up their children outside of all possible acceptance with God, till such time as their conversion may be looked for in a Church-wise form."—(Dr.

pretty much as they please, in obstinacy, disobedience, and vice, till what they regard as "God's time" comes to give them a new heart.[1] But God's time is ever the most suitable time,—the most natural time,—the time when most elements combine to bring about the desired result. What time, then, can be more suitable, more natural for the conversion of children—for rooting out the evil tendencies of their nature, and turning them from sin to holiness—than the season of infancy and childhood, when their natures are plastic and their faculties most pliant for good?[2] Can

Bushnell.) "No matter if you are cold to them at times, and do not always live Christ in the house; they are growing up to be converted, and almost anything is good enough for conversion."—(*Ditto.*) "Don't fall into the error of supposing that it will be all the same at last, whatever sins a man may have committed, if he only comes to be pardoned by God, and to have the guilt of them washed away. It will not be all the same: certainly not in this world, nor possibly in the next either."—(Rev. T. Binney.)

[1] The Christian parent "is not required to bring up his children expecting that they will choose the ways of sin, and that after they have trodden them for a period long or short, they will, through God's grace following upon his prayer and action, turn to the paths of righteousness."—(Rev. D. Thomas.) "When the young are thus indoctrinated with the utter depravity of human nature, and the co-ordinate truth of their redemption from spiritual ruin is forgotten, how can they be expected to aim at spiritual progress, or to strive for their moral perfection? This is a demoralisation of the rising generation through the perversion of religious truth."—(Rev. R. A. Thompson: *Christian Theism.*) "Who, then, has told you that a child cannot have the new heart of which you speak? Whence do you learn that if you live the life of Christ, before him and with him, the law of the spirit of life may not be such as to include and quicken him also?"—(Dr. Bushnell: *Christian Nurture.*)

[2] "Children in their young and tender years are like wax, yielding and pliable to whatsoever form we will put them into: but if we miss this opportunity it will be no easy matter to recover them to good afterwards, when they are debauched by evil principles, confident of their own opinions, headstrong by the uncontrolled use of liberty, and hardened by the custom of sinning."—(*Holy Living.*) "Humanly speaking, we may fairly expect that our children will become what we try to make them; that the form of their manhood will be according to the mould of their childhood. It is true that without the renewing and sanctifying agency of the Holy Spirit, the wisest teaching of the devoutest parent cannot produce spiritual life. . . . But then, again, He who always works by means, and who has promised His blessing to pious training, will give His Holy Spirit to sanctify our holy instruction and example, and to make our children His children, so that, like Samuel, and Obadiah, and Timothy, they may know Him from childhood, be His from their earliest infancy, begin their moral life as His."—(Rev. Henry Allon.) "Youth is certainly the best season for all manner of learning and instruction, and the most proper seed time of religion. Whatever grows up first in our minds will, with

it be supposed that God intends men to grow up in sin and enmity to Him, hardened to all that is right and good, and confirmed in evil habits, before they are brought unto Him?[1] Far be it from us to limit the power or goodness of God; but He has stated rules of operation in grace, as well as in nature, and it is only in accordance with these that we

due care and culture, be likely to take the deepest root and produce the largest increase."—(Dr. GASTREL.) "With all imaginable concern of conscience, let parents make it their business to infuse into their children's hearts early and good principles of morality. Let them teach them from their very cradle to think and speak awfully of the great God, reverently of religion, and respectfully of the dispensers of it."—(Dr. R. SOUTH: *Sermons.*) "It is quite certain that if from childhood men were to begin to follow the first intimations of conscience, honestly to obey them and carry them out into act, the power of conscience would be so strengthened and improved within them that it would soon become, what it is evidently intended to be, 'a connecting principle between the creature and the Creator.' This light that lighteth every man, if any were to follow it consistently, would soon lead a man up and on to a clear and full knowledge of God, and to the formation of the divine image within himself."—(Prof. SHAIRP: *Religion and Culture.*) "I think it can be shown by sufficient evidence that more is done to affect or fix the moral and religious character of children before the age of language than after. . . . My solemn conviction" is "that more, as a general fact, is done or lost by neglect of doing, on a child's immortality, in the first three years of his life than in all his years of discipline afterwards." Observe "how very quick the child's eye is, in the passive age of infancy, to catch impressions and receive the meaning of looks, voices, and motions. It peruses all faces and colours and sounds. Every sentiment that looks into its eyes looks back out of its eyes and plays in miniature on its countenance."—(Dr. BUSHNELL.) Gregory Nazianzen says, "Thou hast a child, let not evil gain any time. From the beginning let it be sanctified: let it be dedicated to the Holy Ghost." "Perhaps, a great deal of what we are used to call natural temper is little more than that particular frame of heart which was first infused in our education."—(*Religious Education.*)

[1] "Infancy and childhood are the ages most pliant to good. And who can think it necessary that the plastic nature of childhood must first be hardened into a stone, or stiffened into enmity towards God, before it can become a candidate for Christian character."—(Dr. BUSHNELL.) "It cannot be God's purpose that for about fourteen or sixteen years children should grow up unregenerate—children of the devil—and then by a violent revolution, a conversion, a change of heart and life, become His children. If they grow up in sin we cannot be too thankful for the grace that converts them. But why should they grow up in sin? Is it not God's injunction that we bring them up in the nurture and admonition of the Lord? And if we obey, shall He not, as a rule, realize the great promise of their pious manhood?"—(Rev. HENRY ALLON.) "No limit, indeed, can be set to the force of truth or to the power of divine grace: and, doubtless, some of the brightest ornaments of religion have been brought under its sanctifying influence in later life. But if vicious propensities are permitted to gain the ascendant, if the seeds of immorality be sown by a false system of education, and unbridled freedom of action be allowed, if wicked com-

are entitled to look for His blessing.[1] It is in childhood and early life that we are particularly to look for the blessing of God upon our children, and it is by means of careful training that we may expect to lead, and to keep them in the right way.[2] It is owing to the neglect of this that, as

panionships be formed, and the polluting influence of fashionable pleasure indulged, then, in the natural order of things, the mind must become like a tree scathed and blighted by lightning; it may retain its form, but it will be stripped of the verdure of religion and virtue." — (Dr. DIXON.)

[1] "While viewing human nature and the history of man, . . . it would be improper to entertain theological distinctions or to inquire into the cause of those higher and more intimate reformations—reformations of the spirit which Christianity challenges as its triumphs, and teaches us to ascribe to an emanation of divine influence. These restorations of the true and original beauty of the human soul, whatever may be their cause, take place in accordance with the constitution of the human mind, not in subversion of its principles of movement, and are at once truly divine and truly natural."—(ISAAC TAYLOR.) "While the blessings of religion are solely the gift of divine grace, they can only be reasonably expected in the diligent use and improvement of the various means by which God ordinarily communicates these blessings. This is a truth which, however it may be overlooked by ignorance or denied by folly, . . lies at the foundation of all real and rational piety."—(Dr. THOS. BROWN: *Sermons.*) "The great God hath stated rules of operation in the world of grace as well as in that of nature, and though He is not limited to them, it is arrogant, and may be destructive, to expect that He will deviate from them in favour of us or ours."—(Dr. DODDRIDGE.) "You have to act, I believe, in spiritual things on precisely the same principle which is to regulate your conduct in the affairs of life. . . . God interposes for our relief, not by caprice, partiality, kindnesses towards individuals, separate acts and interpositions in the case of one and another, the exercises of mere prerogative; all of which throw us, in religion, either upon the endless multiplication of miracles, or on chances and peradventures which can afford no rational ground for action or hope. Instead of this, the grand general idea of the Gospel is the establishment of a gracious dispensation or system intermingling with or overshadowing the natural, itself becoming as fixed and settled a thing as either of them, prepared to act according to its own nature, and to work out effects by the action of determined laws and arrangements."—(Rev. T. BINNEY: *Both Worlds.*) "The mind is as much subject to law as the body is. The reign of law is over all."—(Duke of ARGYLL: *Reign of Law.*) "There are laws in the moral world on which we may form our calculations with little less of accuracy and of truth than on those which guide the spheres or govern matter upon earth."—(*The Parents' High Commission.*) "If moral means have, as their name signifies, not an arbitrary relation to their ends, but one based on the nature of things, must we not look for the accomplishment of those ends with more or less confidence, according as those means are employed?"—(Rev. D. THOMAS.)

[2] "It has long been a popular proverb, 'Use the means and God will give the blessing'; but few seem yet to know how much is implied in this wise saying, few have yet learned that in religious and moral strength

is frequently remarked, the children of good and pious parents so often turn out ill.[1] If they do not avail them-

and power, as in every other divine gift, man has received from God far more than he has well employed."—(Rev. R. A. THOMPSON.) "He who looks for the effect while he is wilfully neglecting the necessary means manifests not rational and commanded confidence, but foolish and unwarrantable presumption."—(Dr. WARDLAW.) "If there be such an order of sequence established and maintained by God's all-ruling providence, on the ground of which we may calculate that when Christian parents put forth the influence of their character, and discharge the duties of their relation as they might and should, their children will grow up partakers of their character and blessedness, it is manifestly of the first importance that they should clearly and fully and habitually recognize its existence."—(Rev. D. THOMAS.) "We may calculate with confidence on the communication of the Holy Spirit's grace when the parental influence is duly exercised." "We seek the circumstances that are favourable, and employ the means of those whose spiritual improvement is our aim, expecting with such circumstances and means the divine co-operation indispensable to our success. The more favourable the circumstances, the greater the fitness of the means we use, and the truer the use we make of them, the more confident is our expectation that the Divine Spirit's presence and power will render them effectual for our purpose."—(*Ditto*) "We must not presume upon the means without God, nor upon God without the means. . . . I must neither be idle in the means nor make an idol of the means. I will, therefore, lay my hands to the means, as if they were all in all; and yet look above the means, as if they were nothing at all."—(*Divine Breathings.*) "In the moral world the force of God composes itself of our forces, in the same way that the work of His Providence is very often the sum of our actions. If you decompose into visible elements the power displayed by Christianity, you will only find a human force at the end of your analysis."—(VINET.)

[1] "The wonder that children of pious parents so often grow up into a vicious and ungodly life would, I think, give way to just the contrary wonder if only some just conception were had of the various, multifarious, unknown, unsuspected disqualifications by which modes of nurture otherwise good are poisoned."—(Dr. BUSHNELL.) "That there are so many of this unhappy description is chiefly owing to their not having been favoured with a sufficient degree of personal religious instruction, nor subjected to proper discipline."—(Rev. E. RUSSELL.) "We frequently hear of godly parents having very ungodly children; but show me," says Dr. Bushnell, "the case where the whole conduct of the parents has been such as it should be to produce the best effects, and where the sovereignty of God has appointed the ruin of the children, whether all or any one of them. The sovereignty of God has always a relation to means, and we are not authorized to think of it in any case as separated from means." "During all the most extensive experience I have had, with the opportunity of studying human nature to as large an extent in one day as persons not set apart to Metropolitan Missionary work have perhaps in half a year, and having directed my attention to diligent examination with a view to the elucidation of this promise, 'Train up a child in the way he should go, and when he is old he will not depart from it,' the result I have found to be that I have never discovered a single case of juvenile delin-

selves of the means which God has put into their hands, they cannot expect His blessing upon their labours.[1]

The error arises from looking at Christianity in the present day too much in the light of its first appearance.[2] Christianity was first planted on earth amid signs and wonders from heaven attesting its divine origin; and men were then turned from the error of their ways by supernatural means.[3] But these ceased with the times that gave them birth; and the age of miracles has long passed away.[4] Now we are entitled to look for the divine life in our children only in and through the use of natural and appointed means, the means which reason and experience teach us to

quency where the child had been the subject from infancy of the double teaching, by precept and example, in the ways of Christ at the hands of parents, both of whom were truly converted to God."—(Mr. VANDERKISTE.)

[1] "Perhaps it is not too much to say that anomalies like those which now so frequently distress us would rarely exist if Christian families were what they ought to be, and Christian society what God intended it should be."—(*Organized Christianity.*) "God communicateth His grace ordinarily by means, as ordinarily He causeth natural effects by means, and miracles are rare."—(R. BAXTER.) "Pious and well directed efforts in the educational department must, to a certain extent, meet with success; and it is very questionable whether there are any instances on record of persons dying in an unconverted state who have been brought up by their parents in the nurture and admonition of the Lord."—(JOSEPH BENSON.)

[2] "We should be on our guard against a twofold error. The one is to look for the same disposition during the first centuries which prevailed in later times. . . . The other is to overlook the necessity for further development, and to maintain that everything ought to have remained in its state of comparative childhood or youth."—(HAGENBACH: *History of Doctrines.*)

[3] "There was once a direct supernatural intervention, a miraculous putting forth of the power of God, in order to meet an inexorable necessity; but that being done, a gracious constitution of things is based upon it—the supernatural then ceases, so far as direct acts are concerned."—(Rev. T. BINNEY.)

[4] "The system of mercy once established, things proceed according to the laws and canons of the economy. The supernatural ceases. . . . He acts in the dispensation of grace, as He does in those of nature."—(Rev. T. BINNEY.) "All the dispensations of Providence are tempered by an harmonious principle; and in the moral, as well as in the natural world, every effect has an evident relation to its cause." "Not that I would be understood to assert that Providence may not, perhaps, even in the present day, be sometimes pleased to interpose in a manner more awful and impressive than is agreeable to the ordinary course of his proceedings; and to arrest the sinner in his career of infidelity or wickedness, and to turn him from darkness into light. But it is the error of enthusiasm to invert the order of God's proceedings, and to mistake that for the rule which, in reality, constitutes the exception."—(Bishop MANT.)

be adapted for that end.[1] Farther, in these days conversion to Christianity was really a conversion.[2] It was the giving up of one religion and the adoption of another; the giving up of the idolatrous rites and ceremonies for the worship of the true God; the forsaking of all licentious courses hitherto regarded as venial for a strict and pure code of morality.[3] This was a judicial act involving due consideration; and the effects of which would immediately manifest themselves.[4]

[1] "He that expects to attain the kingdom of heaven by miracle, it will be a miracle, indeed, if he come thither."—(*Holy Living.*) "Rome might more easily be built than a man converted in a single day. Such a prodigy is possible with God; but in a thousand, and in ten thousand cases to one, we may safely predict that He will not perform it."—(VINET.) God doth not bestow His gifts "absolutely without condition, nor miraculously, without concurrence of ordinary means;" but "by supporting our active powers, and supplying needful aid to our endeavours, by directing and upholding us in the course of our action, by preventing or removing obstacles that might cross us, by granting that final success which dependeth on His pleasure, He doth confer them on us."—(Dr. ISAAC BARROW.)

[2] "Not as now, by the slow and sedulous labours of parental instruction, and the discipline of early years, or by the gradual dawn of clearer conviction, and a deeper moral feeling on the soul, through the teaching of Scripture, but by agencies and influences almost instantaneous were moral revolutions in the old time achieved."—(Dr. CAIRD: *Conversion in Primitive and Modern Times.*)

[3] "One most obvious point of difference is that *then* conversion consisted *in the adopting of a new religion*, whilst *now* it consists generally *in the realizing of an old and familiar one.* Formerly, in other words, it was a new faith espoused; now it is only an old one quickened. . . . When men became Christians, *then* they had openly to renounce one religion and adopt another—to pass at one step from Paganism or Judaism to Christianity. When men become Christians *now*, inmost cases they simply pass from nominal to real Christianity. There is no external act of renunciation, no visible recanting an old and professing of a new creed; all the difference is that what was before a mere form becomes a reality; that old creeds are realized, old forms become instinct with the sap of reviving spiritual life. . . . When a heathen was converted to Christianity his whole life became revolutionized. . . . Unhallowed rites and ceremonies were no longer frequented; sacrifices and festivals ceased to be observed; habits of life were completely altered; idolatrous customs and usages, which interpenetrated domestic and social existence, were renounced; licentious excesses, formerly regarded as venial, if not committed under the very sanction of religion, were succeeded by a pure and strict morality; from a despiser and persecutor of Christianity the neophyte became an open and devoted follower of the Lord Jesus; and, of course, a change so radical, so revolutionary, could not fail to be instantly observed by all to whom the convert was known."—(Dr. CAIRD.)

[4] "A moral change, which is not the slow and silent result of long processes of education, discipline, thought, reflection, conviction brought about by the gradual converging influence of a thousand events, agencies, teachings of Providence and of grace, but which, under some condensed

The case is different, however, with such as have enjoyed a pious parentage, and have from their earliest years been indoctrinated in the principles of the Christian religion; and, accordingly, we find that when children came to be born into the early Christian Church, a distinction was made between them, and such as came into it as converts from heathenism.[1] These had not been trained up in sinful courses, and their habits had not been confirmed in evil, and hence there was not looked for in their case, as in the other, strong conviction of sin, deep struggles of conscience, followed by a lively sense of pardon and acceptance.[2] But

and potent influence, transforms, as if at one stroke, selfishness into love, profligacy into purity, the raving moral maniac into a meek and childlike saint sitting at Jesus' feet—this, of necessity, is a kind of conversion which is the most palpable, and which may attract universal notice, while the more gradual, but not less real, change passes unobserved."—(Dr. Caird.)

[1] "The child born in a Christian family," says Neander, in speaking of the early Church, "was, when all things were as they should be, to have this advantage over others, that he did not come to Christianity out of heathenism or the sinful natural life; but from the first dawning of consciousness unfolded his powers under the imperceptible preventing influences of a sanctifying, ennobling religion; that, with the earliest germinations of the natural self-conscious life, another divine principle of life transforming the nature should be brought nigh to him ere yet the ungodly principle should come into full activity, and the latter should at once find here its powerful counterpoise. In such a life the new birth was not to constitute a new crisis, beginning at some definable moment, but it was to begin imperceptibly, and to proceed through the whole life." In the primitive Church, "those persons who designed to leave heathenism and idolatry, and desired to be members of a Christian Church, were not presently advanced to that degree, but were first continued a certain space of time in the rank of the catechumens or the catechised ones; these were candidates of Christianity who were to stay some time in that order, for these two reasons: the one was that they might be catechised and instructed in the articles of the Christian faith, from whence they were called *Catechumens;* and the other was that they might give demonstrations of the reality of their intentions by the change of their lives and the holiness of their conversations. Whilst they were in this state, or rather preparatory thereunto, they were first privately instructed at home, till they understood the more intelligible principles of Christianity, and then they were admitted into the first rank of catechumens, who are called by Tertullian '*edocti*, or those that are taught.' These were permitted 'to come into the church, where they stood in a place by themselves,' and 'were present at the sermons, which were adapted to their capacities, being discourses of the ordinary and less mysterious truths of the gospel.' If they behaved themselves well in this rank, then they were advanced to the superior rank of the *perfecti* or perfect, ... and in a little time were baptised."—(King: *Primitive Church.*)

[2] "In opposition to the opinion that conviction of sin accompanied by

they were looked upon as receiving with the first dawn of consciousness the regenerating influence of the Holy Spirit, which, through careful education, was to be the means of overcoming the evil principles of their nature.[1]

Indeed, the great value and importance that was attached to education as a means of grace is one of the special characteristics of the early Christian Church.[2] With many of the questions that agitate Christian society in the present day, they did not concern themselves.[3] Their leading doc-

powerful excitement, which attains to a sense of pardon only after internal struggles, is alone the sure criterion and indispensable condition of the Christian character, we may safely refer to the primitive Church in which, to say the least, such a notion of sin did not prevail."—(Prof. HAGENBACH: *History of Doctrines.*) "Violent transformations ought not to characterise the history of children born and brought up in families dedicated to Christ."—(*Organized Christianity.*) "I don't at all believe in the exaggerated notions of the suffering and self-denial required by virtue,—in the case of those, I mean, who are well trained, and who early become the subjects of religious faith and good habits."—(Rev. T. BINNEY.)

[1] "In the first ages of the Church only adults who entered it consciously and voluntarily were baptized. But after the first foundation of the Church had been laid and Christian domestic life had been formed, infant baptism was introduced. . . . Whoever was born in a Christian family, it was necessarily pre-supposed that he did not become acquainted with Christianity from the midst of heathenism; that he did not first develop himself from the stand-point of the natural man, and then make his way into a new life through regeneration; but from the beginning the sanctifying influence of Christian communion must have been shed on the first development of the life of the soul, surrounded, as it was, with a Christian atmosphere. From the first it must have been trained into communion with Christ, dedicated to Him, led to His redeeming grace. Regeneration must have taken place not suddenly, but gradually allying itself to the first movements of advancing rational life. Thus, Irenæus founded infant baptism on the fact that Christ became a child to children, and had sanctified human nature from the first germs of its development."—(NEANDER: *Christian Life.*)

[2] "In connection with the earlier Christian Churches—that is, with those of the second and third centuries, not those of the apostolic age—we observe large classes of young people preparing in catechetical classes for admission to their fellowship. . . . Their catechetical instruction, so far as we can judge, seems to have been valuable."—(Rev. Dr. HALLEY.)

[3] "The incarnation, atonement, and intercession of the Redeemer are not taught by the Fathers in the formal, systematic manner which professed theologians afterwards adopted; but the elements of a system are scattered, with rude simplicity and perplexing vagueness, over their works."—(Dr. JAS. BENNETT: *Early Christian Church.*) "The Fathers, dear men," said Prof. Duncan, "were poor theologians, but they were *excellent for burning.*" "I don't think Polycarp could have stood a theological examination by John Owen; but he was a famous man to burn." "May not the Evangelical school be wrong in asserting that it is necessary for a man to believe in original sin, the Trinity, the atonement, and

trines were, believe and follow Christ by imitating His example and obeying His precepts; and, hence, they mainly concerned themselves with the means that God had put into their hands for the building up of the Christian life—the natural means by which evil habits and inclinations are to be overcome, and such as are good and right implanted and strengthened.[1]

In all ages men have been too much given to look upon Christianity as something fixed and established—something that cannot change, something incapable of progress.[2] This, however, is not the case. Like the human mind to which it appeals, like the human heart in which it is implanted, like civilization with which it is incorporated, it advances by degrees from a crude and imperfect to a higher and more perfect state.[3] In revealing His will to man, God had to

similar dogmas, before he can be a Christian?"—(Dr. James Donaldson.) "The Church in every age, more or less, has been guilty of so constructing God's fold that multitudes of his own sheep could not enter therein. I know to-day many godly men that cannot go into the Church. . . . They would violate their consciences if they did; and they are, therefore, obliged to walk, as I believe they do walk, godly lives outside the Church. The Churches, as administered to-day, put a thousand times more emphasis upon externals, of which the Bible says little or nothing, than upon great essentials, of which the Bible mainly teaches—love to God and love to man."—(H. W. Beecher.)

[1] "In the case of the Apostles, the idea of happiness, and every other such notion, pass entirely out of sight in their anxious longing for complete holiness, for living, as they called it, for Him who was the Life. . . . In respect to theology, there is not the slightest attempt to systematise. There is the most absolute belief of certain great truths; . . . but there is not the remotest desire to unravel the puzzles which afterwards beset the theological world. . . . This unspeculative character of the apostolic teaching the modern Church has, to a considerable extent, lost sight of, simply because dogmatic theology has now taken the place of practical in many respects."—(Dr. James Donaldson.) "What sets the Calvinist in motion seems to be the desire to flee from the wrath to come; and what sets the Methodist in motion, the desire for eternal bliss. What is it which sets Paul in motion? It is the impulse, which we have elsewhere noted as the master impulse of Hebraism—the desire for righteousness."—(M. Arnold.)

[2] "They start from the language of formularies, framed under certain circumstances, in a certain age—from that language interpreted and methodised by their section of the Church; from thence they derive their conception of the new birth, and this conception they endeavour to force into primitive antiquity, and then into the Bible, by violent accommodations and interpolations *ad libitum*."—(S. T. Coleridge.)

[3] "It is the very essence of Christianity to be a religion of progression; even before we come to actual Christian teaching, nothing can be plainer

stoop down to his limited capacity; He had to employ means that would be intelligible to him and that were suited to his circumstances.[1]

The earlier revelations of God to man were, therefore, simple and adapted to his comprehension.[2] "The seed of the woman shall bruise the head of the serpent" was the first divine revelation to fallen man, and it imparted to him

than that far clearer and loftier ideas of the Divine nature were granted to the prophets than any that can be found in the Law. It is thoroughly weak to try to prove that the contemporaries of Abraham had equal light with the contemporaries of St. Paul, or even with the contemporaries of Isaiah. . . . To us nothing can be clearer than that through the whole history of Judaism and Christianity new light has been continually given; indeed, no Christian, to be a Christian at all, can deny this, though he may strive to escape the consequences."—(E. A. FREEMAN: *Historical Essays.*) "I should marvel if any one who had studied both individual man and society could persuade himself that the actual form of Christianity, even when most active, most living, most awake, could be fixed and stationary."—(VINET.) "The Gospel was not revealed at once in its full glory to mankind. There have been several editions of it, or gradual discoveries of this grace in all the former ages of the world."—(Dr. ISAAC WATTS.)

[1] "Revelation, to be useful to those for whose benefit it is designed, must be adapted to the constitution of the human mind, and the natural laws of human thought."—(Dr. BUCHANAN.) "Revelation implies an accommodation to the mental constitution of its human receiver, and we must know what that constitution is before we can pronounce how far the accommodation extends."—(Dr. MANSEL: *Bampton Lectures.*) "God must wait on the creature, and conduct him on through long ages of mistake and crudity—command, reason, try, enlighten, brood, as over chaos, by His quickening power—and then it will be only by slow degrees that the moral taste of the world will approximate to a coincidence with the perfect moral taste of God."—(HORACE BUSHNELL.) "The religion of Christ had to adapt itself to the least as well as to the largest forms of our life and nature. . . . This vast treasure was not only to be conveyed to us, and to be set down as it were at our doors; it was to enter into us, to become part of us, and that part which should rule the rest; it was to assimilate alike with the mind and heart of every class and description of men."—(W. E. GLADSTONE: *On Ecce Homo.*)

[2] The earliest revelation to Adam was "In the day thou eatest thereof thou shalt surely die." This was the religion of the time, and "was a simpler information for practice than all the light and all the precept of our superior religion." And again, "the seed of the woman shall bruise the serpent's head" was the Gospel of its time, "and put Adam in a simpler state than us, for without the complexities of Christianity he learned only that out of the sins that were beginning to reign, and out of the evils that were beginning to afflict him, the offspring of the woman was to appear for his deliverance. . . . The same is true of the system of Abraham. It noticed little a hereafter. It was crude and dark, and the apostles themselves confessed that it was a bondage under the rudiments of the world."—(Rev. J. MILLER: *Nature of Christianity.*)

the glad tidings that from the seed of the woman would come a deliverer who should vanquish and overcome the Wicked One.[1] To the Patriarchs and their descendants through Moses and the prophets, further and clearer revelations of the divine will were made, till Christ came and introduced a new dispensation.[2]

To the Jews religion was a thing of rites and ceremonies, with its laws and penalties, its prophetic warnings, and its miraculous interpositions.[3] In Christ all this was done away; the material and sensual had to give place to the mental and spiritual, and religion came to be a thing not of outward form and show, but of the heart and life.[4]

[1] "They had the assurance that God would employ 'the seed of the woman'—some great and distinguished person descending peculiarly from the woman to 'bruise the head' of their great enemy—to destroy the seat not only of his malignity and power, but of his very life and being; while the sufferings which this avenger of the wrongs of man was to undergo in the struggle would be slight and transitory."—(Dean GRAVES.)

[2] "Observe the very slow and gradual unfolding of the truth, even from the very beginning, in the pages of revelation. The divine light at the outset obscurely hinted at in a single promise, and that, in all human probability, not understood at the time. But, even if its meaning was understood, it still formed the only hope to sustain and animate the long period of the Antediluvians. . . . Then came the promise given to Abraham, still shrouded in obscurity—followed by the typical ceremonies of the law, hidden, no doubt, in their real meaning to the majority of worshippers. . . . The light expands considerably when the prophets came forth, depicting in far clearer outline the glorious appearing of the Messiah. And lastly, after the lapse of 4000 years from the first prophecy, the Messiah himself appeared, and even then gradually revealed the extent of His mission, and opened the kingdom of heaven to all believers. Since then the glorious light of the Gospel has been by slow gradations more and more spread over the surface of the earth, its evidences increased, and its truths better understood."—(Rev. E. C. TOPHAM.)

[3] "During the Levitical dispensation the service of God was performed with pomp and lustre suitable to the Church in its minority, when faith needed the assistance of the senses."—(BATES: *Spiritual Perfection.*) "This system was adapted to the Church's nonage or minority, for God taught His people as we teach our children, first by sensible and external signs, as we do by pictures and stories, before abstract truths can be comprehended."—(Dr. JAMES BUCHANAN: *On Analogy.*) "God so contrived the whole of the Mosaic economy that spiritual things were hidden under the veil of natural things."—(Rev. J. SMITH: *Discourses.*)

[4] "The object is to pass from the letter which kills to the spirit which gives life, from an external and material obedience to an internal and spiritual obedience, from the work of the hands to that of the heart, from the offering of goods to that of ourselves, from the sacrifice of goats and heifers to that of the priest. The thing required is not a new law but a

Nor is there any reason to conclude that in the time of the apostles Christianity attained to the summit of its development, or that even now it stands revealed to us in all its perfection and beauty.[1] On the contrary, we know that from our progress in civilization, and the extension of our knowledge, there are many points of divine truth, now plain to us, that were unknown to those of the early Church;[2] and in like manner it cannot be doubted that, as men continue to advance and improve, there is much that is now hidden from us that will at a future time be revealed.[3] The Canon of Scripture is, undoubtedly, closed, but it by no means follows that there is to be no further progress in divine truth—no deeper insight into the divine will. The millennium will doubtless afford a clearer and brighter revelation of the nature and character of God and of his dealings with man than what we now possess, and heaven itself will be a

new spirit, not new observances, but a second birth. The ancient law said *do*, the new law says *be*."—(VINET.)

[1] "It may be freely admitted that gospel truth—the truth as it is in Jesus—even when communicated directly and immediately to the inspired apostles, for instance, was not to them, absolutely and perfectly what it is to God. Even they knew in part, and they prophesied in part."—(Dr. CANDLISH: *Reason and Revelation.*) "We are of the number of those who do not shrink from avowing the opinion that the system of Christianity as it has been held in the world is capable of progressive improvement in the mode of its exhibition."—(ALBERT BARNES.) "I am not one of those who would lay an arrest on progress in the science of divinity and compel it to be stationary."—(Dr. CANDLISH.) "Men have generally come to recognise the fact that every period of history contains a message from God to man, and it is of vast importance to find out what that message is."—(Dr. JAMES DONALDSON.)

[2] "In no age since the time of the Apostles has God so clearly and abundantly revealed himself as in the present."—(ALBERT BARNES.) "The mediæval and reformational aspects of truth are now being superseded by a perception of the fatherly character of God, and more practical uses of conscience."—(Bishop EWING.)

[3] "As it is owned that the whole scheme of Scripture is not yet understood, so, if ever it comes to be understood before *the restitution of all things*, and without miraculous interpositions, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning." "Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths yet undiscovered. For the same phenomena, and the same faculties of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they came to pass, should open and ascertain the meaning of several parts of Scripture."—(Rev. E. C. TOPHAM.)

farther step in the same direction, a higher revelation of the divine Being.[1]

One who believes that God is the Author of nature as well as of revelation would naturally expect that the one would tend to advance and throw additional light upon the other; and that with the extension of our knowledge of nature, our knowledge likewise of Him and of His revealed will would be promoted.[2] Farther, that He who in the beginning established those laws and principles of nature, the beauty, harmony and uses of which we are only now beginning to discover, had likewise left much in Scripture for subsequent ages to unveil.[3]

It is, indeed, one of the chief evidences for the truth of Christianity that it is so admirably adapted to all the wants and necessities of our nature, so well fitted to elevate and ennoble all the duties and relationships of life;[4] and it is

[1] "Heaven and the Millennium are developments of Christianity. They develop its facts, for Heaven and the Millennium are developed facts of Christianity. They develop its knowledge, for now we see through a glass darkly, but in heaven face to face. They develop its methods, for they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know Him, from the least to the greatest."—(Rev. J. MILLER: *Nature of Christianity*.)

[2] "The two volumes of nature and grace are so divinely perfect, contain so much true beauty and solid worth, that, in order to be thoroughly admired, they can want nothing more than to be well understood. And, moreover, they correspond so strictly, and tally so exactly in numberless respects, and are so peculiarly fitted to illustrate, unfold, and enforce each other, that nothing can redound more to the credit and esteem of either than a nearer contemplation of both."—(Dr. M'COSH.) "Nature is saturated, so to speak, with God. She bears in her structure the feeling and disposition of the Divine Creator, as a picture bears in its parts the feeling and disposition of the man who painted it."—(H. W. BEECHER.) "Every advance which is made in science supposes a correspondent advance in theology, and is, in fact, a new development, which is to throw some light on some obscure part of revelation."—(ALBERT BARNES.)

[3] "Bishop Law," says Southey, "advances an opinion that the true nature of revealed religion is gradually disclosed as men become capable of receiving it; generations, as they advance in knowledge and civilization, outgrowing the errors of their forefathers, so that in fulness of time there will remain neither doubts nor difficulties." "In this opinion," continues Southey, "he is borne out by history. Providence condescends to the slowness of Christian understandings, as He did to the hardness of Jewish hearts."

[4] "If there be found in the world a positive religion adapted to the guidance of life, and favourable to the progress of the human mind, which meets with no limits in any circumstances of time and place, that religion

not the less true that the study of nature and the cultivation of our reasoning powers tend to give an increased beauty and significance to the truths of Christianity.[1] Indeed, we everywhere find in Scripture that its highest teachings are drawn from or illustrated by nature, that its leading principles are appealed to reason.[2]

The very fact that we are to expect no further revelation of a direct kind must lead us to look for what progress is yet to take place as resulting from the improvement of our

is of God."—(VINET.) "All the doctrines of a true theology are adapted to something in the nature of man, or in his condition and wants."—(ALBERT BARNES.) "His soul is formed for religion, and the Gospel has been adapted to the constitution of his soul. His understanding takes cognisance of its truths, his conscience applies them, his affections are capable of becoming interested in them, and his will of being subject to them."—(H. WARE: *Christian Character.*) "That which pre-eminently distinguishes Christianity amongst all religions and all philosophies is its humanity. . . . There is such a correspondence between the Christian religion and humanity that each, well apprehended, should lead back to the other, as also should faith towards nature and nature towards faith."—(VINET.) "The Bible fits into every fold of the human heart."—(ARTHUR H. HALLAM.) "The Gospel is in harmony with the most profound wants of our nature."—(VINET.) "I cannot, for my life, but think that to be the best religion which makes the best men, and, from the nature of its principles, is apt to make them so; most kind, and merciful, and charitable, and most free from malice, and revenge, and cruelty."—(TILLOTSON.) It has been well said that "the principles of religion are based upon the necessities of our nature;" and that "the intelligent Christian should learn to estimate religious opinions more than has been customary, according to their moral tendencies and religious customs and observances, by their adaptation to human nature." "We must learn to know that revelation is the complement and not the contradiction of nature, and that any interpretation of Scripture which is contrary to nature and conscience must be erroneous."—(Bishop EWING.)

[1] "Though reason and revelation be derived to us by different ways, yet they have both the same divine Author, and, therefore, cannot possibly interfere or disagree. And, indeed, revelation supposes reason, and is built upon it," for "we find the Scriptures expressly enjoining men the use and exercise of their reason."—(Rev. J. BALGUY.) "Learning," says Clemens Alexandrinus, "is profitable to Christianity for the clear and distinct demonstrations of its doctrine, in that it helps us to the more evident understanding of the truth."

[2] "I deem it impious and absurd to hold that the Creator would have given us the faculty of reason, or that the Redeemer would, in so many and varied forms of argument and persuasion, have appealed to it, if it had been either totally useless or wholly impotent."—(S. T. COLERIDGE.) "Since our Lord blamed the Jews for neglecting or overlooking the proofs of His authority . . . it clearly follows that men are not only allowed, but obliged, to make use of their understandings, in order to satisfy themselves concerning the grounds of their religion."—(Rev. J. BALGUY.)

understandings and the extension of our knowledge.[1] It was well said by Origen, that, "he who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect to find the same sort of difficulties in them as are found in the constitution of nature itself;" and we would add may well also expect to find a like system of development. In Origen's time, the difficulty was to convince men that the Author of nature was also the God of the Bible; but in our day the difficulty with a certain class is to convince them that the God of the Bible is also the Author of nature.[2]

The sacred Scriptures were originally communicated to a particular people, living at a particular time, to whose modes of thought and outward circumstances frequent reference is made.[3] To all who live in a different time and under different circumstances much of the original beauty and force of the sacred writings is therefore lost; but on the other hand, with advanced knowledge and more highly de-

[1] "If we are to be at all guided by what we observe in the course of nature, or the gradual unfolding of truth around us, we should conclude that the mode of attaining to this perfection must be effected through natural means, or rather I would say through the medium of mankind."—(Rev. E. C. TOPHAM: *Philosophy of the Fall.*)

[2] "I am convinced that all light, of whatever kind, is good, and comes from God; that all knowledge comes from Him, and can be used in His service; that nothing which really adds to a knowledge of the world is for a moment to be despised."—(Bishop TEMPLE.) "We rather rejoice in every extension which is given to it; and feel as if by enlarging it we were restricting the supposed domains of chance, and widening the real dominions of God, and doing what civilization and improving agriculture accomplish when they drive back the ignorance, the wastes and wilds of our country, to spread knowledge, order, and fertility in their room."—(M'COSH.)

[3] "As every one acknowledges that this religion and this inspiration came through a human medium to men living in those particular 'times' of civilization, and in those particular 'bounds of habitation,' which God had before appointed and determined for them, we cannot safely dispense with" any "means of knowing by what local influences the divine message was of necessity coloured in its entrance into the world." "If it is clear that the form of the teaching (of Christ) was suggested by the objects immediately present—if the character of the parables coincides with the nature of the localities where they occur—it is a proof incontestible, and within small compass, that even that revelation, which was most unlike all others in its freedom from outward circumstance, was yet circumscribed, or (if we may prefer so to state it) assisted by the objects within actual range of the speaker's vision. . . . And if it was thus suggested by outward existing images, it must also, by those images, be judged and explained."—(Dean STANLEY: *Sinai and Palestine.*)

veloped faculties, other beauties of a higher and purer nature have been revealed.[1] The progress of civilization, and the advances of the mental and physical sciences, have shed a light and reflected a lustre brighter and deeper than before upon the pages of divine truth, and will continue to do so as long as progress and advancement continue to characterise them.

There exists in the minds of many persons a deep-rooted objection to the application of anything like reason to matters of religion; and they sternly refuse to entertain any idea that would favour a suspicion of anything like error lurking in what they believe to be the truths of Christianity.[2] It is not to be denied that we may err here; but we are con-

[1] "A groundwork of historical and geographical fact, with a wide applicability, extending beyond the limits of any age or country; a religion rising in the East, yet finding its full development and fulfilment in the West; a character and teaching human, Hebrew, Syrian, in its outward form and colour, but its inward spirit and characteristics universal and divine—such are the general conclusions discernible, doubtless, from any careful study of the gospels, but impressed with peculiar force on the observant traveller by the sight of the Holy Land."—(Dean STANLEY.)

[2] "We have sat down in pensive grief when we have heard from the lips of tyros in divinity solemn and measured denunciations of reason in religion. We have asked ourselves whence the herald has derived his commission to commence an assault on what has been implanted in the bosom of man by the hand of the Almighty? . . . We marvel not that thinking men shrink from such sweeping denunciations. Nor do we wonder that the ministry is often despised, the sanctuary forsaken, and the day-dreams of any errorist adopted, who professes to give their proper place to the inferences drawn from the government of God."—(ALBERT BARNES.) "There is nothing that I know hath done so much mischief to Christianity as the disparagement of reason under pretence of respect and favour to religion. . . The denial of reason in religion hath been the principal engine that heretics and enthusiasts have used against the faith, and that which lays us open to infinite follies and impostures."—(*Reason and Religion.*) "There is no opinion which does more disservice and more dishonour to religion than that which removes reason from it, and sets them at variance."—(Rev. J. BALGUY: *Sermons.*) "If the Bible is to be put above all science and reformation, and men are to make it the bulwark of every mischief and iniquity, it cannot but be reviled and hated of men."—(H. W. BEECHER.) "Most of the clamours that have been raised against reason in the affairs of religion have sprung from men's mistakes of the nature of both. For while groundless opinions and unreasonable practices are often called religion on the one hand, and vain imaginations and false consequences are as frequently styled reason on the other, it is not wonderful that such a religion disclaims the use of reason, or that such reason is opposite to religion."—(*Reason and Religion.*) "A system of religion which contains anything contrary to reason, with whatever external proofs it may come recommended, can by no

vinced that religion has more to fear from a dead formalism or a blind sentimentalism than from any proper exercise of the reasoning powers. The right use of reason can never do away with any of the leading doctrines of Christianity. It can neither encourage a life of supine inactivity, nor a disregard to the moral character of our conduct; nor can any rational ideas of development affect the great truths of divine revelation.[1]

Our ideas and conceptions of divine truth must of necessity partake of the imperfections of our nature, and be subject, in some measure, to the like errors and prejudices that characterise our judgments on other things.[2] One has only to

means demand our belief."—(Dr. FAWCETT: *Sermons.*) "That it is the duty of man to exercise this characteristic faculty of his nature in distinguishing truth from error, in judging what is right, in examining the evidences of revelation, and in interpreting its meaning is unquestionable."—(Dr. D. DEWAR: *Divine Revelation.*) "The holiness of God, or his wisdom directing his goodness, must approve of and require that rational creatures conform their internal and external acts to the dictates of pure reason."—(Dr. PYE SMITH.) "Reason discovers what is natural, and reason receives what is supernatural."—(Dr. WHICHCOTE.) "The existence of God and authority of Scripture are the first in our religion, and they are conclusions of reason."—(*Religion and Reason.*) "Truth need never fly from reason; there is an eternal amity between them."—(Rev. J. SMITH.)

[1] "The statement that Christ died and rose again can never be developed into a doctrine that He never descended from the Father. The statement that He died for our sins can never be developed into a naked Deism. The statement that the heart is deceitful above all things, and desperately wicked, can never be developed into the statement that it is as it was meant to be. And the statement that he that believeth on Christ hath everlasting life never can merge itself into some after-faith resting our hope upon mere obedience to the law."—(Rev. J. MILLER: *Nature of Christianity.*)

[2] "The whole tenor of the Scriptures prepares us to demand that theology be invariably conformed to the laws of the mind and the actual economy of the moral and material universe. The changes which have taken place in orthodox systems of divinity since the era of the Reformation have been chiefly owing to the changes in the system of mental and moral science."—(ALBERT BARNES.) "The doctrines of revealed religion, like all other objects of human thought, have a relation to the constitution of the thinker to whom they are addressed; within which relation their practical application and significance is confined. . . . Religious ideas, in short, like all other objects of man's consciousness, are composed of two distinct elements,—a matter furnished from without, and a form imposed from within by the laws of the mind itself."—(MANSEL: *Bampton Lectures.*) "When we attempt to look into the unseen world, we carry our ideas of time and place and sensible objects along with us; and we cannot divest ourselves of them or provide ourselves with better; yet

look at the history of Christianity for abundant evidence of this in all ages.[1] From the time of the Apostles down to the present, religious dogmas and opinions have been fashioned or tinctured by the philosophical opinions and errors of the time.[2] In fact, does not religion in every one of us take a form corresponding to the particular cast of mind of the individual?[3] Nay, does it not even vary from

perhaps they have as little relation to the objects we aim at as the ideas which a man born blind acquires from what he hears and feels, have to the true nature of light and colours."—(Rev. JOHN NEWTON: *Letters.*)

[1] "There is something that tends to shape and modify the prevailing systems of theology in each age; to make them what they are then, and different from what they were at other times. The prevailing views of science, the systems of mental philosophy, the perceived errors of former ages, the enterprises in which men are engaged, the temperament of an individual or a people, all tend to modify the theology of an age."—(ALBERT BARNES.) "The religion of each age must in a large measure be conditioned by the state of knowledge existing in that age."—(Prof. SHAIRP.) "However men may amuse themselves, and admire or almost adore the mind, it is certain that, like an irregular glass, it alters the rays of things by its figure and different intersections."—(BACON.) "I fully believe that it will be impossible to discover a single system of theology, a single volume on the subject of the Christian religion, in which the author's views are not modified by the metaphysical opinions of the age or of the individuals."—(Rev. J. MARSH.)

[2] "He must either be very blind or bigoted who refuses to admit that Paul and James, and Peter and John had each his own conception of the revealed way of life and duty; and that in writing their apostolic letters they taught it each according to his own conception of it. . . . Had it been otherwise, the mind of God would have been far less fully and adequately conveyed to us than as we have it now; unless, indeed, the writers were to be mere machines."—(Dr. CANDLISH: *Reason and Revelation.*) The religious systems of the reformers partook of their mental natures. "The strictly Augustinian view of Luther stood in intimate connection with his disposition, as well as with the tendency of his life. . . . Nor should we overlook the evident difference between the characters of Zuinglius and Calvin. . . . Thus they entertained very different opinions concerning the salvation of the heathen. As regards his personal character, Zuinglius probably had far more of Luther in him than Calvin, while the latter is rather to be compared to Melanchthon."—(Prof. HAGENBACH: *History of Doctrines.*) "I have no hesitation in saying that from the very nature of the case it is nearly, if not quite, impossible for any man entirely to separate his philosophical views of the human mind from his reflections on religious subjects," and "for myself, I am fully convinced that we can have no right views on theology till we have right views of the human mind."—(Rev. J. MARSH.) "No man can preach the truth in a perfect form, for there is no man that is more than a fragment of a man."—(H. W. BEECHER.)

[3] "Men commonly look upon God through their own natural temper, which is as if a man should view the sun through some painted glass.

time to time, according to the particular frame of mind at the time?[1] How otherwise can we account for the many religious differences that exist among professing Christians in the present day; the many different sects that have existed in the Church from the earliest times; or the sometimes bright and hopeful, at other times dark and despairing views of God and of divine things that individual Christians experience?[2]

Nor so long as this exists in the nature of things, so long as it lies in the principles of man's inner nature, are we to regard it as an evil. It is not for us to cavil at the established order of things, or to condemn them; but to strive to understand them, and to avail ourselves of them to the utmost for our improvement and benefit. After all, Christianity is not so much a theory or speculation as a life[3]—

Rigorous and hard-hearted men feign to themselves such a God; and indeed such a one will He ever appear to them so long as they are such."—(Henry More.) "One man professes a theology of the judgment; a second that of the imagination; a third that of the heart; one adjusts his faith to a lymphatic, another to a sanguine, and still another to a choleric temperament."—(Professor Park.)

[1] "When our mind is anxiously framing a religion for itself, the mood in which it happens to be for the hour is very like a mould which fashions and decides the shape of it. If we make a religion at all for ourselves, we may almost be said to make it in our own likeness. If we excogitate and so create a religion for ourselves, we are sure at least to colour it with the hue of our own fancy, much as light takes on the particular colour of the stained window through which it passes."—(Dr. Bruce: *Sampson.*) "Everything that relates to God and religion has a different effect upon us, according to the state or way of life that we are in."—(W. Law: *Christian Perfection.*)

[2] "How has it happened that on many subjects it (*i.e.*, revelation) has been understood so differently, and has given rise to so endless a diversity of opinion and practice? How have men, reading the same Bible, arrived at conclusions so different and opposite?" We "ascribe it to the variety which subsists in the capacity and acuteness of the human intellect: to the more or less favourable opportunities possessed by different individuals for accurate observation and experiment; to the influence in some cases of the love of theory, in others to the self-conceited and ambitious fondness for originality, and in others still to the attachment for the old or the love of the new; and to other moral principles which exert a biasing and perverting influence upon the judgment."—(Dr. Wardlaw: *Systematic Theology.*) "As the same thought expresses itself in many languages, so spiritual truths assume ever varying forms. The garment fades—the moths devour it—the woven fibres disintegrate and turn to dust. The idea only is immortal, and never fades."—(J. A. Froude.)

[3] "All the doctrines of the Gospel are practical principles. The Word of God was not written, the Son of God was not incarnate, the Spirit o

not so much a thing of the understanding as of the heart and conduct;[1] and men err not so much from not knowing the right as from not acting up to what they know to be right.[2]

If, then, divine revelation up to the time of Christ was a gradual development, and if as we have endeavoured to show, Christianity itself has been developed and improved as men advanced in wisdom and knowledge—then is there every reason to believe that it will still continue to advance with the growth of wisdom and knowledge among men. If we are to look for and expect a reign of righteousness in the latter days upon the earth,[3] there is no reason to look for

God was not given only that Christians might obtain right views and possess just notions." Christianity "is a life-giving principle. . . . It changes the tastes, gives activity to the inclinations, and, together with a new heart, produces a new life."—(HANNAH MORE: *Practical Piety.*) "The essence and outcome of all religious creeds and liturgies whatsoever is to do one's work in a faithful manner."—(CARLYLE.) "The end of Christian philosophy is to make men better, not more learned; to edify, not to instruct."—(Dr. HAMMOND.) "A true philosopher," said Epictetus, "ought to distinguish himself not so much by what he says as by what he does." "Although the theoretical views of the understanding, and the motives of prudence which it presents, may be, to a certain extent, connected with the development of the spiritual principle of the religious life in the Christian, yet a true and living faith is not incompatible with, at least, some degree of speculative error."—(Rev. J. MARSH.) "If religion consists so much in things and so little in words, it does not become us to be rigid censurers of those who differ from us in sentiments only. Let us judge of others by the law of love, and rather tolerate erroneous opinions than evil practice."—(Rev. J. SMITH.) "If the same diligence were exerted to eradicate vice and implant virtue as is applied to the discussion of unprofitable questions, and the vain strife of words, so much daring wickedness would not be found among the common ranks of men, nor so much licentiousness disgrace those who are eminent for knowledge." – (A'KEMPIS.)

[1] "True religion consists, not in a form of words, nor in a set of fancies. It has its throne in the heart, and manifests its beauty in the conduct." —(Rev. J. SMITH.) "How often do we see and acknowledge the power of religion and the growth of spiritual life in minds but little gifted with speculative knowledge, and little versed in the forms of logic or philosophy!" —(Rev. J. MARSH.)

[2] "If every man would only do that which he knows to be his duty . . . the harmony of the universe would be secured."—(HENRY ROGERS.) "We want, not so much the *means* of knowing what we ought to do, as the will to do that which we know."—(Rev. J. SMITH.) "The world does not require as much to be informed as reminded."—(HANNAH MORE.)

[3] "We affirm that, beyond a doubt, a reign of justice is to be anticipated on the fairest principles of computation; and that the argument by which it is established will bear the closest scrutiny of the impartial reason.

this, except as the natural result of the means which we see existing and at work around us.[1] It is one of the recognized rules of right interpretation of the divine operations that when an object can be accomplished by natural, recourse is never had to unnatural or extraordinary means. Economy in the use of means is ever characteristic of the divine operations. If we find in nature around the means by which humanity may be eventually made perfect, nay, if we see them actually working towards this result, it is contrary to every principle of right reasoning to look for its accomplishment by means of an extraordinary or miraculous nature. It is by the advance and spread of knowledge, particularly as brought to bear upon the education of the young, that we are to expect a future millennium.[2]

Setting aside Scripture altogether (if the expression may be allowed), we maintain that man has, within the range of his natural knowledge, sufficient means for determining that if the course of human history continue ordinated on the same principles, then, in the future, there must come a time when justice shall be the regulative principle of the earth, and man shall carry it into systematic and universal operation." "There is a natural ground for anticipating not only a millennium of justice, in which all man's political arrangements shall be made in accordance with the dictates of enlightened equity, but beyond that period a millennium of Christianity, when the burdened heart of humanity shall return to the true waters of life, and drink from the immortal streams of truth."—(*Theory of Human Progression.*)

[1] "Speaking of the ordinary providence of God, we believe that the fitting of the various parts of the machinery is so nice that there is no need of any interference with it. We believe in an original disposition of all things. We believe that in this disposition there is provided an interposition of one thing in reference to another, so as to produce the individual effects which God contemplates; but we are not required by philosophy or religion to acknowledge that there is subsequent interposition by God with the original dispositions and interpositions which He hath instituted. This is, in fact, the great miracle of providence, that no miracles are needed to accomplish its purposes."—(Taylor: *Natural History of Enthusiasm.*) "We believe God to be as intimately connected with the operation of His hands as if He were doing all by special miracle."—(M'Cosh.)

[2] "On the general management of education depend the honour and dignity of our species. This is a subject with which we are far from being sufficiently acquainted. I often think there may remain a secret in it to be discovered, which will contribute more than anything to the amendment of mankind."—(Dr. Richard Price.) "The time is coming . . . when the elements of knowledge will be reduced to such forms that men will take them in at the earliest periods of life; and that which has been the sum total of the world's striving will be the capital on which men will begin to trade in the great mental economy."—(H. W. Beecher.) "There is something startling though, when closely looked into, not Utopian and

In view, then, of the progressive nature of Christianity, it comes to be an important question whether we are sufficiently alive to this feature of its character—whether we sufficiently distinguish between such parts of it as are permanent, true for all time, and such as are adapted only for particular times and circumstances. As a thing of progress, there must be certain of its forms and features that it must outgrow, and not a few that will not be of the same importance now as they once were.[1] It is of consequence, therefore, to ascertain what particular features of its character belong properly only to particular times; and whether we be not at present receiving and retaining portions that properly belong to an earlier and less advanced stage of its progress.

It would be out of place here to pursue this subject further, but we have considered it necessary to touch upon it, as we believe that to this may be traced certain erroneous views that exert a most pernicious effect upon education. In particular, we would refer to that view of conversion which looks for, in each individual, a conscious and manifest turning to God—an act of the judgment after arriving at years of discretion.[2] It entirely loses sight of what we find

chimerical, in the amount of positive knowledge, of the most varied kind, which he (Comte) believes may, by good methods of teaching, be made the common inheritance of all persons with ordinary faculties who are born into the world."—(J. S. Mill.)

[1] "I keep in my mind a clear distinction between Christianity itself, as a thing of divine origin and nature, and the administration of it by a system of merely human powers and means."—(John Foster.) "It is said a truth can never die. No; but the mode of expressing that truth must vary with every age, and be conformable to the growth of a people's power of comprehension."—(J. A. Langford.) "A spiritual truth," says Origen, "often exists, embodied in a corporal falsehood." The external form of the Bible "may be changed; the mere historical methods by which its teachings were communicated to men may be modified; but, in so far as it is a vehicle of real truths, it will endure."—(H. W. Beecher.) "It is conceivable that even a positive statute of revelation may lose its applicability by reason of a radical change in the circumstances it was designed to cover."—(Horace Bushnell.)

[2] "We seem to fancy that there is some definite moment when a child becomes a moral agent, passing out of a condition where he is a moral nullity, and where no moral agency touches his being. Whereas, he is rather to be regarded at the first as lying within the moral agency of the parent, and passing out by degrees through a course of mixed agency to a proper independency and self-possession."—(Dr. Bushnell.) "The

so frequently alluded to in Scripture—that God deals with families as well as with individuals;[1] and it allows no place for any unconscious operations of the Spirit upon the mind of a child.[2] We are too much given to regard God as dealing only with individuals, and not also with families and nations, and generations.[3] Neither in His promises nor in His threatenings does God so regard man; for He is said to

falsity of this conceit is evident in this: that whereas it makes the great business of eternity to lie in an instantaneous act, the transaction, perhaps, of a day, or an hour, or a sermon, the holy Scripture quite contrariwise represents it as the business of a man's whole life, and requires that men not only set out well, but that they make a daily and gradual progression towards heaven."—(*Introduction to a Holy Life.*) "Conversion is no instantaneous operation which finishes the whole business of religion at once, but is the serious commencement of a work which it requires the vigorous exertions of the whole life to complete."—(OVERTON.) "The consequence must naturally be a carelessness about growing in grace, and a neglect of the outward regular means; and this carelessness and neglect are augmented by their being ostentatiously reminded of those who are said to have been recovered from the most settled despair and the most excruciating horror by a kind of supernatural interposition, after having in vain habitually practised all the means of grace."—(Bishop MANT.)

[1] "Much of the religion of the present day," says Dr. Bushnell, "makes nothing of the family and the Church, and the organic powers God has constituted as vehicles of grace. It takes every man as if he had existed *alone;* presumes that he is unreconciled to God until he has undergone some sudden and explosive experience in adult years, or after the age of reason; demands that experience, and only when it is reached allows the subject to be an heir of life."—(*Christian Nurture.*) "The children's relation to their parents is often enough compared to that of the streams to their fountain-source, and of the branches to the tree out of which they grow; but the streams are pure if the fountain be pure, and the branches are healthy and vigorous if the tree be sound and strong, whilst the child is not, in virtue of a like sequence from a fixed relation, expected to be virtuous and godly because he has descended from, and been duly trained up under the instruction and guidance of, virtuous and godly parents."—(Rev. D. THOMAS.)

[2] "But whilst he may hope they will not need to be converted from sinful ways, this does not imply that they do not need the action of the Divine Spirit in the renewal and sanctification of their nature. That action of the Spirit preventive of their departure into those ways is presupposed in the hope, when it is well founded, that they will not need to be converted from them. The necessity for the change, which we designate conversion, in the moral principles and habits of the life of the man can only be obviated by the experience of the regenerating change in the nature of the child."—(Rev. D. THOMAS.) "If the parents live in the Spirit as they ought, they will have the Spirit for the child as truly as for themselves, and the child will be grown, so to speak, in the moulds of the Spirit, even from its infancy."—(Dr. BUSHNELL.)

[3] "It is a poor and shallow notion of God, that He is the God only of individuals, and not also the God of families, and the God of nations, and the God of generations and of ages."—(EDWARD IRVING.)

visit the transgressions of the fathers upon the children unto the third and fourth generation, and to be unto the third and fourth generation with those that love him and keep his commandments.[1] "I have never seen," says the Psalmist, "the righteous man forsaken, or his seed begging for bread."[2]

Neither in providence nor in grace is there any reason to believe that God is a "respecter of persons," at least, in the sense that many persons hold.[3] They lose sight of the fact that, while each minutest act or thought of every individual is known to and taken account of by God, yet, on the other hand, such is the extent of His works and the greatness of His powers that even the globe itself is but an atom before Him, and the entire human race, from its creation to its consummation, but a very little thing.[4] In His sight the

1 "It is every day exhibited in actual historical proof that the wickedness of parents propagates itself in the character and condition of their children, and that it ordinarily requires three or four generations to ripen the sad harvest of misery and debasement."—(Dr. BUSHNELL.)

2 "It is many times seen that the posterity of holy and good men . . . have, by a strange and secret disposition of Divine Providence, been unexpectedly cared and provided for. . . And, on the contrary, the posterity of the wicked do many times inherit the fruit of their father's sins and vices; and that not only by a just judgment of God, but from the natural course and consequence of things."—(TILLOTSON.)

3 "I am increasingly persuaded that the dispensation of the Gospel . . . is not a system of excitements, and surprises, and mysterious preferences, and selections of some who are taken from others who are left; but that, as a system, as a rational and spiritual system, of truth and influence, it is the meet instrument of Him who is no respecter of persons, who will have all men to be saved, and to come to the knowledge of the truth."—(Dr. RALEIGH: *Christianity and Modern Progress.*) "They take a most unworthy view of the divine character who conclude that his attention is exclusively directed to a few favourite objects, in which they themselves possibly feel a special interest."—(Dr. M'COSH.) "The diseases, the elements, fortune, gravity, lightning respect no persons. . . At Lisbon an earthquake kills men like flies. At Naples, three years ago, ten thousand persons were crushed in a few minutes. The scurvy at sea; the sword of the climate in the west of Africa, at Cayenne, at Panama, at New Orleans, cut off men like a massacre."—(EMERSON: *Conduct of Life.*)

4 "If, in his general dispensations, treating peoples and humanity itself as a single man, God seems to take small account of individuals, to force them into one solidity, and, without caring for exact assessment, to demand merely a certain total of misery below which his justice cannot descend, still everything, down to the least sigh, is secretly noted in his Divine memory; the tears of each one are, as Scripture says, put into separate bottles: no individual suffering exists without a reason, or trans-

entire race is but a unit; the different peoples and nations that arise, and the different changes that take place amongst them, are but as incidents in the life of a single individual.[1]

Indeed, in the philosophy as well as the theology of the present day there is too manifest a leaning towards individualism.[2] Man is viewed only as an individual—an

cends its appointed purpose; and of all these sorrows, not one is lost or forgotten."—(VINET.) "The general providence of God, properly understood, reaches to the most particular and minute objects and events; and the particular providence of God becomes general by its embracing every particular—(Dr. M'COSH.)

[1] "In the calm, ever-present eye of God, the whole race is a unit."—(Dr. WILSON.) "The entire succession of men," says Pascal, "through the whole course of ages, must be regarded as one man always living and incessantly learning." "All the civilized world has been one intellectual nation—and it is this that has made it so great and so prosperous a nation—all the countries of lettered Europe have been one body, because the same nutriment, the literature of the ancient world, was conveyed to all by the organization of their institutions of education."—(WHEWELL: *University Education.*) "The human race, looked at from its origin, appears, in the eyes of the philosopher, one immense whole, which, just as in the case of each individual, has its infancy and its growth."—(CONDORCET.) "Is the past annihilated, then, or only past? is the future non-existent, or only future? . . . The curtains of yesterday drop down; the curtains of to-morrow roll up; but yesterday and to-morrow both are."—(CARLYLE: *Sartor Resartus.*)

[2] Professor Bain, for instance, in his system of philosophy, attempts to show that each individual's knowledge is the result of his individual experience, and allows no place to the hereditary transmission of qualities. The knowledge displayed by the calf or lamb a few hours after birth is, according to him, the result, not of instinct, but of a series of tentative efforts, which are at length crowned with success. He does indeed, in a note to be found in the appendix to the second edition of his *Emotions and Will*, admit that "the rapidity of the proceeding is beyond what we are entitled to assume from the powers of the animal generally. The case is more fully met by supposing a hereditary inclination to certain acts, the result of their incessant performance by many successive generations." "The knowledge of the optical changes that are the signs of approaching to or receding from a visible object . . . may be, to a certain extent, a transmitted experience, although quickened into full effect by a brief course of trial and error." This, however, in our opinion, comes very far short of the truth. "The tendency of all our modern speculations is to an extreme individualism, and we carry our doctrines of free will so far as to make little or nothing of organic laws; not observing that character may be, to a great extent, only the free development of exercises previously wrought in us when other wills had us within their sphere."—(Dr. BUSHNELL.) "Kant is of too individualizing a tendency in morals."—(Dr. DUNCAN: *Colloquia Peripatetica.*) "Whosoever would arrive at a just conception of man must not consider him exclusively as an individual being." "As an individual being, he cannot be fully understood." "We must direct our attention to the history of a people, and from that to the whole history of civilization."—(WAITZ: *Anthropology.*)

isolated unit, having no connection with any person or thing going before, coming after, or surrounding him. He is regarded merely as he is in himself, without respect to the times in which he lives, the influences that are around him, or the qualities which he has inherited. But man is no such isolated being.[1] He receives from his parents, and from many

"Surely it is time for individualism to cease in its spirit as in its principle. Let but the great truth go forth that the individual mind is incomplete, that the intuitions upon which all human progress depends are the property, not of a class, but of humanity as a whole, let it be seen that there is a living consciousness running through all the branches of the vast social system,—that upon this must depend the real happiness of each individual man in society as well as the peace and repose of the world; and then at length may discord and disorder abate, the sense of true brotherhood grow strong, and the great organ of the human soul, rightly attuned in all its parts, send forth divine harmonies which shall blend in eternal concord with the diviner harmonies of heaven."—(J. D. MORELL: *Philosophical Tendencies of the Age.*)

[1] "I will ask, and I will leave it to observation and conscience to whisper a reply, Does man, from the cradle to the grave, ever stand morally alone, or act alone?"—(*The Parents' High Commission.*) "Not by limiting our observation to the life of the individual who is but a link in the chain of organic beings connecting the past with the future, shall we come at the full truth; the present individual, is the inevitable consequence of his antecedents in the past, and through the examination of these alone do we arrive at the adequate explanation of him."—(Dr. HENRY MAUDSLEY.) "There is a truth which seems to be the discovery of our age, and which rightly understood is, we are told, to throw new light on all the problems of philosophy, history, and social order. This is what is called the *solidarity* of man. By this term is meant that mankind forms one body, not in a figure of speech merely, but as an actual fact; that in his physical, intellectual, and moral nature, man is linked to his fellows by bonds, close, intimate, and strong, which need to be clearly recognized. Science affirms that a child who throws a pebble into the ocean produces a vibration, which passing from molecule to molecule, extends to the very ends of the world; and it asserts, on good grounds, that the same law of transmission pervades the domain of intelligence and will. . . . Humanity is not an agglomeration of individual atoms, each possessing an independent life; it is not a mosaic which can be taken to pieces at will; it is not an aggregation of individuals, each of whom may, if he please, isolate himself from the rest and say, 'I stand for myself alone.' It is a huge tree, and we are all the branches, along which flows the common sap; it is a living body, of which we are all truly the members. In the history of mankind the strange secret of my destiny is wrapped up; and as I am involved in its fall, I can be fully raised again only in its restoration."—(E. BERSIER: *The Oneness of the Race.*) "Your Christianity, be it ever so individual (and according to me it can never be sufficiently so), is extracted, expressed, so to speak, from the Christianity of sixty generations."—(VINET.) "Label men how you please," says Herbert Spencer, "with titles of 'upper' and 'middle' and 'lower,' you cannot prevent them from being units of the same society, acted upon by the same spirit of the age, moulded after the same type of character.

parents, up even to Adam, a constitution and tendencies which he transmits, improved or deteriorated, to those that come after him;[1] his character, is to a greater or less extent moulded by circumstances;[2] and his opinions and conduct are influenced or directed by those around him.[3] Every one

The mechanical law, that action and reaction are equal, has its moral analogue. The deed of one man to another tends ultimately to produce a like effect upon both, be the deed good or bad; . . . and so long as the assimilating influences productive of it continue at work, it is folly to suppose any one grade of a community can be morally different from the rest. In whichever rank you sow corruption, be assured it equally pervades all ranks, and be assured it is the symptom of a bad social diathesis." —(*Social Statics.*)

[1] "Ein Jeder empfängt besondere Anlagen als angeborene; seine Freiheit kann dieselben mehr oder weniger ausbilden, aber weder vernicht noch andere an ihre Stelle setzen."—(ROSENKRANZ: *Psychologie.*) "Every part of the constitution, physical, mental, and moral, of each of the parents is found to be related to the constitution of the of child,—related not separately, but blended in proportions, which are dependent on conditions and determined by laws of definite and exquisite operation . . . That the physical constitution of the child is to a great extent a transmitted constitution is too obvious to need remark. . . . That moral tendencies are transmitted is a doctrine which has been receiving confirmation daily since the birth of the first transgression; 'for by one man sin entered into the world.'"—(Dr. HARRIS: *Patriarchy.*) "There are faces which nature charges with a meaning and pathos not belonging to the single human soul which flutters beneath them, but speaking the joys and sorrows of foregone generations . . . just as a national language may be instinct with poetry unfelt by the lips that use it."—(GEORGE ELIOT.) Dr. Hutchinson, in his introductory lecture at the opening of the London Hospital Medical College, 1872, says that "the teaching of physiology is clearly this, that a man's children are not merely his successors and representatives, but the man himself. In them he continues to live and to reap to the full the benefit of his care or the penalty of his neglect. He knew from experience how very difficult it was to persuade the untrained mind to believe this, and he held that medical men, with whom there ought certainly to be no incredulity, could scarcely do a greater service than by endeavouring to instruct others in it." Mr. F. Galton in his work on *Hereditary Genius*, says, "I purpose to show in this book that a man's natural abilities are derived by inheritance under exactly the same limitations as are the form and physical features of the whole organic world;" and he believes that "it would be quite practicable to produce a highly gifted race of men by judicious marriages during several consecutive generations."

[2] "A man's character is very materially formed by the circumstances by which he is surrounded, by the objects with which he is conversant, by the characters of men with whom he is associated, by the plans which he of necessity forms to fill up the scheme of life."—(ALBERT BARNES.)

[3] "What a man is, depends in a great measure upon his father and mother, and brothers, and sisters, and friends; that is . . . upon the influences that are working upon him in the family, in the society, and in the party to which he belongs."—(H. W. BEECHER.)

in this world has to bear the consequences of sins committed by others, even as all have to suffer the consequences of Adam's transgression;[1] and in like manner all enjoy the fruits of much that they have not sown.[2] So no one's actions terminate in himself, but exert an influence upon others;[3] and the character or habits which are formed are transmitted to posterity.[4] No man liveth for himself alone,[5] —no man doeth good or evil for himself alone.[6] Every one

[1] "In numberless cases the most distressing infirmities and the most torturing diseases, rendering the whole of life one long paroxysm of misery, are hereditary."—(Henry Rogers.)

[2] "There is a strong living reality as well as subjective truth in that doctrine of original sin and hereditary depravity. Some persons are born children of the sun,—with cheerful radiant dispositions; lovely and pleasant in their lives are they, and they go through the world winning the affections of every one by the mere natural constitution of their characters. No credit due to them for this, you will say. No, but it is not so clear that there is not some credit due to some of their ancestors, for, happily, good qualities are hereditary as well as bad ones—and when there is born such a blooming rose on the family tree, one cannot help thinking that the stock on which it grew has been carefully cultivated, so that the result of carefully tended temper appears in the happier temperament of the next generation. Yes, intemperance, vindictive passion, unholy propensities, proud, selfish, sullen character in one generation tell upon the birth qualities of the next; and self-discipline, purity, geniality of humour, nobleness of tone and principle, a contented, thankful spirit, count for something, one feels certain, in determining the hereditary qualities of the children of any household, so that if no credit is due to any person for being born good tempered, it is not so clear that no credit is due to the family stock taken as a whole."—(Rev. Edward White.)

[3] "A man may live in the world long after he is dead in the form of an active baneful influence, which shall deprave and corrupt successive generations." "Two hundred years and more after Jeroboam had gone to his grave, his sins, as well as their own, were visited on his people: there was a recognized connection between *him* and the crimes of a comparatively distant generation—the punitive consequences then wrought out being the product of both."—(Rev. T. Binney.)

[4] "Power which has been laboriously acquired and stored up as statical in one generation . . . becomes the unborn faculty of the next."—(Dr. Henry Maudsley.) "What we speak of as the original constitution in each individual is in great part (if not entirely) determined by the conditions, dynamical and material, of the parent organism."—(Dr. Carpenter: *Human Physiology*.)

[5] "No individual in the universe stands alone; he is a component part of a system of mutual dependencies, and by his several acts he either increases or diminishes the sum of human good now and for ever."—(Smiles: *Self-Help*.)

[6] "We are all set for the fall and rising again of many; and, whether we will it or not, we beget lives like our own. Oh, if we could follow with our eyes in the present and the future that pos-

forms, as it were, the centre of a stream of influences which took their rise in the beginning of time, and which, going out from him, shall continue to flow in an ever-widening course till time shall be no more.[1] There is not an influence exerted upon him that had not its commencement in the beginning of all things, nor an act that he does that will not continue in operation to the end of time.[2] Men pass

terity to which our examples give birth, if we could but count the souls that, during our life, and those that, after our death, will have a right to claim descent from us, and to impute to us in great part their character and destiny—with what terror should we be seized; with what fresh need of throwing ourselves into the arms of God's mercy; but also with what holy emulation, and what joyous hope!"—(VINET.) "Every act we do, or word we utter, as well as every act we witness, or word we hear, carries with it an influence which extends over, and gives a colour not only to the whole of our future life, but makes itself felt upon the whole frame of society. We may not, and indeed cannot, trace the influence working itself into action in its various ramifications among our children, our friends, or associates; yet there it is assuredly working on for ever."—(SMILES: *Self-Help*.) "The good deed or thought will live, even though we may not see it fructify; but so will the bad; and no person is so insignificant as to be sure that his example will not do good on the one hand, nor evil on the other."—(*Ditto*.) "There is something solemn and awful in the thought that there is not an act nor thought in the life of a human being but carries with it a train of consequences, the end of which we may never trace."—(*Ditto*.) "Not in the future world alone do the works of the blessed dead follow them. . . In this world they live also, and from this world new harvests following on will be reported in that from every generation. And is there not a reverse for those of an opposite character, whose influence alike immortal by thought, word, and deed, sins on in like manner in the reproduction of successive harvests of evil?"—(Dr. CHEEVER.)

[1] "The Christian, as well as the physical man, carries in his veins the blood of thousands and thousands whose successive and combined alliances converge and terminate in him. . . Ages and nations have been at work for each of you: each is the heir of antiquity, and the product of a whole world."—(VINET.)

[2] "No motion impressed by natural causes or by human agency is ever obliterated. The ripple on the ocean's surface, caused by a gentle breeze, or the still water which marks the more immediate track of a ponderous vessel gliding with scarcely expanded sails over its bosom, are equally indelible." "The air itself is one vast library, on whose pages are for ever written all that man has ever said or ever whispered. There, in their mutable but unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand for ever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle the testimony of man's changeful will." "These aerial pulses, unseen by the keenest eye, unheard by the acutest ear, unperceived by human senses, are yet demonstrated to exist by human reason; and in some few and limited instances by calling to our aid the most refined and comprehensive instruments of human thought, their courses are traced and their intensities measured." "Whatever motion is communicated to any of their particles

away, but their works live and flourish;[1] and hence ought every one to see to it, that they are such as ought to live, such as tend to further the cause of truth and uprightness in the world.

But as not here, so neither in the next world can there be any individualism. They that sow and they that reap shall rejoice together, or they shall mourn together.[2] Here we enter upon the labours of other men, and others enjoy

(earth, air, or ocean) is transmitted to all around it, the share of each being diminished by their number, and depending jointly on the number and position of those acted upon by the original source of disturbance." "If the Almighty stamped on the brow of the earliest murderer the indelible and visible mark of his guilt, he has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime; for every atom of his mortal frame, through whatever changes its severed particles may migrate, will still retain adhering to it, through every combination, some movement derived from that very muscular effort by which the crime itself was perpetrated."—(CHAS. BABBAGE: *Ninth Bridgewater Treatise.*) "An action, once begun, never ceases—an impulse given is transmitted on for ever; a sound breathed reverberates in eternity; and thus the past is always present, although for the purpose of fitting us for this mortal life our ordinary senses are so constituted as to be imperceptible of these phenomena."—(*Nightside of Nature.*)

> "How wonderful! that even
> The passions, prejudices, interests
> That sway the meanest being, the weak touch
> That moves the finest nerve,
> And in one human brain
> Causes the faintest thought, becomes a link
> In the great chain of nature."—(SHELLEY.)

[1] "The man dies and disappears; but his thoughts and acts survive, and leave an indelible stamp upon his race. And thus the spirit of his life is prolonged and perpetuated, moulding the thought and will, and thereby contributing to form the character of the future."—(SMILES: *Character.*) "Our deeds are like children that are born to us; they live and act apart from our own will. Nay; children may be strangled, but deeds never; they have an indestructible life both in and out of our consciences."—(GEORGE ELIOT.) "Every man has a personal connection with the remotest result that flows from his sin."—(Rev. T. BINNEY.) "No man's acts die utterly; and though his body may resolve into dust and air, his good or his bad deeds will still be bringing forth fruit after their kind, and influencing generations of men for all time to come."—(SMILES: *Self-Help.*) "We who do not endure accomplish works that do."—(VINET.)

[2] "Man's part in the formation of the character of others can be fully known only in the eternal world. It will be known perfectly there, as well as the part others have had in the formation of their character. . . . That habit of swearing, lying, drinking, that involves or marks the child or man, had its definite sources and steps of increase, the responsibility of which God appropriates. . . . God knows the first oath the boy heard,

the fruit of our labour, but hereafter each shall reap the fruit of his own labour.[1] Now God is pleased to visit the transgressions of the parents upon the children and to punish in the innocent the crimes of the guilty;[2] but is there not every reason to believe that hereafter all this will be reversed, and the sins of the children be visited upon the parents, and all whose influence has been for evil have to bear the consequences thereof through all succeeding ages?[3]

and the person from whom he heard it, and the second, and the third, and the precise effect of each instance on the soul, and the precise degree of conscience, of volition, of knowledge, with which the example was imitated, and the habit formed or not resisted. And for each God will hold a reckoning, and to each person God will distribute the harvest." "And thus, as it is said of the good seed, that those who sow and those who reap shall rejoice together; so of the evil seed, those who sow and those who reap shall lament together."—(Dr. CHEEVER.)

[1] "How often a winged word is dropped without a purpose, yet goes down into an immortal soul, and will be found a thousand times reduplicated in eternity! How often a careless listener has received a life-long impression from a still more careless speaker! Words are dropped, and forgotten, and seen no more . . . yet they may be everlasting. . . . You may not be able to follow them now, but they may follow you hereafter; nor to trace them now, but you may reap the harvest hereafter. . . . Our moral influence, except God interpose to prevent it, must be eternal; and if evil, it is more to our own hurt than the hurt of others. . . . There is a time wherein one man ruleth over another to his own hurt; and so I saw the wicked buried. The ruler never rests from his ruling, and the ruled rule others after them, and all pass to successive thrones of fire."—(Dr. CHEEVER.)

[2] "When God inflicts temporal evil on a son for his father's sin, to the father He acts as a judge, but to the son as a lord or sovereign. . . . In many cases, perhaps, in the great majority, the awful mode of procedure here threatened is to the child, ultimately, a blessing, to the parents only an immediate curse, and to them only, or chiefly, an evidence of the divine displeasure against sin." The Almighty will, "in the end, mysteriously show how, though the visitation should fall upon even the third or fourth generation, it has been all along, or chiefly, a punishment to the original offender."—(C. ANDERSON: *Domestic Constitution.*)

[3] In the next world we believe that men "will have a complete knowledge (or may have) of what they did in the body; and that they may also know what they are continuing to do by their perpetuated influence. . . . In the next world his moral and spiritual nature will be still more alive to every fine impression and impulse, his views of himself and of his earthly doings larger and deeper; his knowledge of what he continues to do may be clear and distinct; his conjectures respecting it cannot but be ripened. . . . As long as they (*i. e.*, the results of his sin) continue to flow here, there must be, it would seem necessarily and inevitably, a parallel and correspondent flowing into his soul of thought and emotion perfectly indescribable; and till the one ceases there appears to be no natural termination possible to the other." "There can be no doubt about the fact that sin in one man does produce sin in another; there can be no

Then no one will be isolated, but each will feel himself inseparably connected with many that went before and many that came after him.[1] As in the physical system impressions made on the most distant parts of the body are conveyed by nerves to the common centre, so in the moral system of that great future may not each individual feel, as by a system of prolonged nerves, the various influences of others that have gone to form his character, or to guide his conduct, the effects too of his actions and his influence for good or evil on all to whom they have extended? May not in this way each individual be sensible to the various influences that have streamed in upon him from the beginning of time; sensible too, exquisitely pleasurably or painfully sensible, of the consequences of his conduct down to the end of the world?

What reason, then, is there for believing that conversion must, in every case, be a personal matter, and the turning to God, in all cases, a discretionary act of the individual?[2] Does God extend the gifts of His grace only to individuals,

doubt either that, once begun, the process may go on indefinitely. There is no stopping it. A man may live in the world long after he is dead, in the form of an active baneful influence, which shall deprave and corrupt successive generations." "A little wrong act, a light, careless utterance, may deposit a seed in some heart which shall bear the fruit of far greater sin than any which the sower of the seed commits; and he, remember, may have a fearful interest in this fruit, and in its seeds, and their growth, too, throughout all time."—(Rev. T. Binney.)

[1] "Will a man meet his old acquaintances in the eternal world? Yea, and new ones also; all that the creations of his mind, his heart, his words, his example have attached to his own spirit, whether in one generation or another. Time and space are annihilated by moral influence, and a man walks eternally with the beings congenial to himself, or whom he has drawn to himself by the immutable attraction of powerful elements of character."—(Dr. Cheever.)

[2] "Since parents play so prominent a part in the history of the creation of the child's body, one can with difficulty refrain from the question, how much they contribute to the theogony (divine generation of the child's spirit)? . . . Not only does the bodily life of the parents cradle the bodies of the future, but also their spiritual life its spirit."—(Richter: *Levana.*) "If we narrowly examine the relation of parents and child, we shall not fail to discover something like a law of organic connection as regards character subsisting between them. Such a connection as makes it easy to believe and natural to expect that the faith of the one will be propagated in the other. . . The character of the one is actually included in that of the other, as a seed is formed in the capsule, and being there matured by a nutriment derived from the stem, is gradually separated from it."—(Dr. Bushnell.)

and not likewise to families?[1] We know that physical, moral, and intellectual qualities are transmitted from parents to children by ordinary generation, and what reason is there to believe that religious faith and Christian principles may not be transmitted in the same way?[2] The faith of Timothy

[1] "Why may not parents be the medium of transmitting to their offspring spiritual blessings as well as temporal advantages?"—(Dr. T. BROWN: *Sermons.*) "'I am thy servant, and the son of thine handmaid.' . . . His design here, then, is to represent his piety as hereditary; and he mentions his mother, because to her especially, in all probability, his religious convictions and impressions were instrumentally due."—(Dr. W. L. ALEXANDER.) "In some, religion is like a gradual general growth—the growth of something that was always within them, for they cannot go back with distinct consciousness to any time when they had it not."—(Rev. THOS. BINNEY.)

[2] "Consider a very important fact in human physiology, which goes far to explain or take away the strangeness and seeming extravagance of the truth which I am endeavouring to establish, namely, that qualities of education, habit, feeling, and character have a tendency always to go in by long continuance, and become thoroughly inbred in the stock. We meet humble analogies of this fact in the domestic animals. The operations to which they are trained, and in which they become naturalized by habit, become predispositions in a degree in their offspring, and they, in their turn, are so much more easily trained on that account. The next generation are trained still more easily, till what was at first made habitual finally becomes functional in the stock, and almost no training is wanted. That which was inculcated by practice passes into a tendency, and descends as a natural gift or endowment. The same thing is observable on a large scale in the families of mankind." "It is not merely that laws, social modes, and instrumentalities of education descend, . . . but it is that the very type of the inborn quality is a civilized type. The civilization is, in great part, an inbred civilization. There is something functional in them which is itself configured to the state of art, order, law, property."—(Dr. BUSHNELL: *Christian Nurture.*) "Son of Creon, how true is the observation that noble children spring from noble fathers, and that the children of the bad are like in nature to their parents!"—(EURIPIDES.) "We observe children inheriting not only the general form and appearance of their parents, but also their mental and moral constitution—not only in their original and essential characters, but even in those acquired habits of life, of intellect, of virtue, or of vice, for which they have been remarkable."—(*British Quarterly Review.*) "Hereditary transmission applies to psychical peculiarities as well as to physical peculiarities. While the modified bodily structure produced by new habits of life is bequeathed to future generations, the modified nervous tendencies produced by such new habits of life are also bequeathed; and if the new habits of life become permanent, the tendencies become permanent."—(HERBERT SPENCER: *Principles of Psychology.*) "There are entails of moral wealth, and virtue, too, is a patrimony."—(VINET.) "Health and vigour and beauty of body and of intellect pass from the parent to the child; and can it make no difference to the nature which the child inherits what may be the health and vigour and beauty of its parent's soul?"—(Rev. D. THOMAS.) "In these (moral evils), as well as in the former (physical evils),

is spoken of in Scripture as that which had first dwelt in his grandmother, Lois, and his mother, Eunice, denoting that there was an identity in it, and that it had been communicated from them to him in some much more striking and peculiar manner than by mere teaching or example.[1] It was a part of their nature, and as such had been communicated to him like any ordinary feature or quality of body or mind.

This view is much strengthened by the remarkable parallelism that we so frequently find drawn in Scripture between Adam and Christ—the first and second Adam—the full beauty and force of which is lost sight of in the prevailing systems of theology in the present day. We are told that "As in Adam all die, even so in Christ shall all be made alive," and that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."[2] The consequences of Adam's transgression are, we know, communicated to his posterity by ordinary generation, and may not the righteousness of Christ be imparted to the children of such as are of his adopted family in the same way?[3] May not the spirit of the parent turned from

the sins of the fathers are visited upon the children; vicious propensities are transmitted in the blood as well as bodily disorders. . . . This is true of multitudes in this Christian land, much more of the millions of heathendom who have sunk in degeneracy through the vices of past generations."—(THOMPSON: *Christian Theism.*) "It is impossible, on mere physiological principles, that the children of a truly sanctified parentage should not be advantaged by the grace out of which they are born. And if the godly character has been kept up in a long line of ancestry, corrupted by no vicious or untoward intermarriages, the advantage must be still greater, and more positive."—(Dr. BUSHNELL.)

[1] "Here we have distinctly alluded to the very important fact that there is even a kind of ante-natal nurture, which must be taken note of as having much to do with the religious preparations or inductive mercies of childhood."—(Dr. BUSHNELL.)

[2] "There is no obscurity in the words, 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' Accordingly, the relation subsisting between the two is this: as Adam by his ruin involved and ruined us, so Christ by His grace restored us to salvation."—(CALVIN: *Institutes.*) "Nay, the argument of the Apostle Paul in the 5th Chapter of the Epistle to the Romans, goes on the supposition that whatever may be asserted in this respect of the imputation of Adam's transgression may, with still greater truth, be asserted of Christ's righteousness."—(Dr. T. BROWN: *Sermons.*)

[3] "The corruption of our nature is universal. It is coeval with our very existence. It is communicated to us in our very formation in the womb."—(Rev. Dr. T. BROWN.) "We often speak of our children as heirs of our

the sin and error of his ways and living a life of holiness descend to his offspring by ordinary generation?[1] Then may children be at the same time born, and born again, and may with the first dawn of consciousness receive the regenerating influence of the Holy Spirit.[2] And may we not

depravity, of the sinful tendency which inheres in our nature. But is there not also a sense in which they are heirs of our grace? Is there not a sense in which goodness is hereditary as well as badness, in every sense, that is, in which moral qualities are heritable? Our iniquity passes upon them; but may we not also minister grace to them? Is the new life of the second Adam less potent than the old life of the first Adam? Is not this implied in the importance that is everywhere attached to pious parentage? Timothy is privileged by the unfeigned faith, not only of his mother, Eunice, but also of his grandmother Lois. Samuel, and Jeremiah, and John the Baptist, were consecrated from the womb. David makes it his boast and plea, 'O Lord, truly am I thy servant and the son of thy handmaid.'"—(Rev. HENRY ALLON.) From various passages of Scripture we learn "that in the line of natural descent from godly parents there were immense advantages, in relation to godliness, secured to the children; that, in point of fact, that was originally intended to be the rule (which, indeed, I am persuaded is very much more the rule than we sometimes suppose, and which would be still more the rule if we availed ourselves of its operation more reverently and intelligently), viz., that, as in the case of Timothy, the faith that dwelt first in the grandparents should likewise reproduce itself in grandson and in son. A 'godly seed' can mean nothing else than this, that the godliness of the children is, in some way or other, and to a greater or less degree, derived from, and dependent on, the godly antecedents of their parents. And that the children of believing parents do stand in some relation of special advantage to the kingdom of Heaven is most unmistakably asserted by the great apostle of the Gentiles."—(Rev. W. ROBERTS.)

[1] "By an established constitution," says Dr. Hopkins, "parents convey moral depravity to their children. And if God has been pleased to make a constitution, and appoint a way, in His covenant of grace with man, by which pious parents may convey or communicate moral rectitude or holiness to their children, they, by using the appointed means, do it as really and effectually as they communicate existence to them. In this sense, therefore, they may convey and give holiness and salvation to their children."—(*System of Theology.*) "Sin is transmissible, reversible. Why should not righteousness, under certain conditions, be so too?"—(VINET.) "As children are made sinners and miserable by the parents without any act of their own, so they are delivered out of it by the free grace of Christ, upon a condition performed by their parents."—(RICHARD BAXTER.)

[2] "For aught that appears, regeneration may, in some initial and profoundly real sense, be the twin element of propagation itself. The parentage may, in other words, be so thoroughly wrought in by the spirit of God as to communicate the seeds of a godly, just as it communicates the seeds of a depraved and disordered character. Nor is it any objection as respects the children, that, except a man be born again he cannot enter into the kingdom of heaven; for, potentially, at least, they are thus born again, and so are as fit to be counted citizens of the kingdom as they are to be citizens of the state."—(Dr. BUSHNELL:

look forward to the time when the evils that have so long been transmitted as consequences of Adam's transgression shall have to give place to the benefits purchased for us by the death of Christ?[1] Then as righteousness comes to prevail on the earth shall the consequences of Adam's sin cease, and the children shall cease to be born with tendencies to evil, but only to what is good and right.[2]

Christian Nurture.) "Perhaps no one can tell when they became such, and it may be that some initiating touch of grace began to work inductively in them, by a process too delicate for human observation, even from their earliest infancy, or from their baptismal day. For there is a nurture of grace as well as a grace of conversion."—(*Ditto.*)

[1] "If it be true that what gets power in any race by a habit or process of culture tends by a fixed law of nature to become a propagated quality, and pass by descent, as a property inbred in the stock, . . . what is to be the effect of a thoroughly Christian fatherhood and motherhood, continued for a long time in successive generations of a family? What can it be but a general mitigation of the bad points of the stock, and a more and more completely inbred piety? The children of such a stock are born not of the flesh only, or the mere natural life of their parents; but they are born, in a sense most emphatic, of the Spirit also: for this parentage is differed, as we are supposing, age by age, from its own mere nature in Adam by the inhabiting grace of a supernatural salvation."—(Dr. BUSHNELL.) "It is a great mistake to suppose that men and women such as are to be fathers and mothers are affected only in their souls by religious experience, and not in their bodies. On mere physiological principles it cannot be true, for the mind must temper the body to its own states and changes. . . . . Since the soul is acting itself always into and through the body, when it becomes a temple of the Spirit, the body also must be, just as the Scriptures explicitly teach, undergoing with the soul a remedial process in its tempers and humours, and prospering in heaven's order even as the soul prospereth."—(*Ditto.*) "In every age there have been individuals who, as men, have uniformly been actuated by the aims and impulses of the religious life; and who, having 'feared God from their youth,' or even been, as He says it is possible to be, 'sanctified from the womb,' have been saved the agonies of self-crucifixion by the early supremacy of inward principle, the culture of pure tastes, and the protecting hedge of virtuous habits. Of course, what has thus been a fact again and again in separate individuals can be conceived of as being a fact in society at large, and might even be a fact."—(Rev. T. BINNEY.)

[2] "The necessity of your exertions on behalf of the young," says Dr. T. Brown, addressing Sabbath-school teachers, "still continues; but that necessity will not always exist. By your efforts, combined with the instructions of pious parents, and devout masters, and faithful ministers, and zealous missionaries, a new era shall shortly dawn on the world. The ancient prophecy shall be fulfilled: 'after those days, saith the Lord, I will put my laws in their inward parts, and write them in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, know the Lord; for they shall all know Me, from the least of them to the

Then will Christ indeed reign on the earth.[1] No doubt, this view of what we may term hereditary grace militates against a commonly received doctrine of original sin, which holds that, not merely the consequences, but the guilt or sinfulness of Adam's transgression passes to the entire human race.[2] God is regarded as having entered into a covenant with Adam, as representing, not only himself, but all his posterity in terms of which they were to be made partakers with him in the fruits of his obedience, and, on the other hand, were to be sharers along with him in the

greatest of them.'" "Many of us have no difficulty in saying that mankind are born sinners. They may just as truly and properly be born saints. It requires the self-active power to be just as far developed to commit sin as it does to choose obedience."—(Dr. BUSHNELL.)

[1] "In this view it is to be expected, as the life of Christian piety becomes more extended in the earth, and the Spirit of God obtains a living power in successive generations more and more complete, that finally the race itself will be so thoroughly regenerated as to have a genuinely populating power in faith and godliness.—(Dr. BUSHNELL.)

[2] "Many writers declare that, since no man can continue in perfect obedience, therefore the whole race, without exception, is labouring under a curse."—(E. C. TOPHAM.) "They (our first parents) being the root of all mankind, the guilt of this (their) sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. — (*Westminster Confession of Faith.*) "Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereto, doth in its own nature bring guilt upon the sinner."—(*Ditto.*) "This (Adam's) sin of breaking the covenant of works is our sin in the whole compass and extent of it. . . . That sin, with all the ingredients and aggravations of it, as is said, is as really your own sin as the lies ye have made with your own tongue and the profane oaths you have sworn with your own mouth. . . . It is not ours in its effects only; as a father's sin in riotously spending his estate reaches his whole family, reducing them to poverty and want. Though the effects of that riotous spending, the poverty, misery, and want be theirs; yet the riotous spending is the father's only. But so it is not in this case. It is true the effects of it, the sinful and penal evils following this sin, are ours; we see them and feel them, and the most stupid groan under them; but the sin itself is ours too; and the guilt of it is ours, . . . the fault of it is ours."—(Rev. T. BOSTON: *Covenant of Works.*) "We know there has been a theory which affirms that we are one with Adam—that we so existed in his loins as to act with him—that our wills concurred with his will; that his action was strictly and properly ours; and that we are held answerable at the bar of justice for that deed, just as A. B. at fifty is responsible for the deed of A. B. at twelve. . . . With this theory we confess we have no sympathy, and we shall dismiss it with saying that, in our view, Christianity never teaches that men are responsible for any sin but their own; nor can they be guilty or held liable to punishment, in the proper sense of that term, for conduct other than that which has grown out of their own wills."—(ALBERT BARNES.)

guilt of his disobedience.[1] In this view every descendant of Adam must of necessity be born in a state of guilt, and his turning to God must be a deliberate act entered into after he has reached the years of discretion, — a new covenant, in fact. Strange as it may seem, they believe in, or at least admit the possibility of, children who die in infancy being regenerated and saved, and yet, if they live to grow up, they cannot be regarded as the family of God till they have undergone some conscious and manifest change.[2]

[1] "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him and fell with him in his first transgression."—(*Shorter Catechism.*) "The sum of the covenant of works or of the law is this:— 'If thou do all that is commanded, and not fail in any point, thou shalt be saved; but if thou fail thou shalt die."—(*Confession of Faith.*) Does not this very statement do away with any idea of guilt attaching to man, merely on account of Adam's sin? "Let none imagine that the covenant of works, being broken by Adam, was laid by as an useless thing which men were no more concerned in. . . The covenant itself stands firm still in all the parts of it. The promise of it stands still in perfect obedience, . . . so that if any could answer the demands of that covenant, he should have the promised life."—(Rev. T. Boston: *Covenant of Works.*) "While the principle of *representation*, as lying at the foundation of God's treatment of mankind, first in Adam and then in Christ, is absolutely vital, and while the essential features of a covenant, even in the current sense of the term, are to be found in God's treatment of men under both these heads, there are some respects in which the application of the word 'covenant,' as ordinarily understood, to these divine transactions is apt to mislead; and to shut up all Biblical theology within these two ideas will be found injurious to a natural and unforced interpretation of important portions of Scripture, and to a comprehensive view of Bible truth as a whole."—(Dr. D. Brown: *Life of Prof. Duncan.*) "I do not maintain the federal headship of Adam, as it is called, or the imputation of his sin to his posterity, and this doctrine I have always considered, and do still consider, as the foundation of that system. I believe we have received from our first parents, together with various outward ills, a corrupt and irregular bias of mind; but, at the same time, it is my firm opinion that we are liable to condemnation only for our own actions, and that guilt is a personal and individual thing."—(Robert Hall.) "It was not possible for Butler, with statements then made of the doctrines of grace, to carry out his argument, and give it its true bearing on those doctrines. . . . When they told of imputing the sin of one man to another, and of holding that other to be personally answerable for it, it is no wonder that such minds as that of Butler recoiled, for there is nothing like this in nature."—(Albert Barnes on *Butler's Analogy.*)

[2] "What would we think of Christianity if it resembled a system which, were it consistent with itself, would exclude children dying in infancy from all participation of the blessings of salvation, and would confine these to persons arrived at adult years, and who have personally made a

Christ is the second Adam, and as such comes in the place of the first, and is entitled to the same rights and privileges.[1] He too is a federal representative, communicating to his

profession of faith in Jesus Christ? . . . That our Saviour's doctrine respecting the necessity of regeneration refers to adults and not to infants is assertion, not proof—and assertion which must be regarded as totally inadmissible till it be proved that the original corruption of human nature is confined to Adam's adult posterity, and has no existence in the mind of an infant."—(Rev. Dr. T. BROWN: *Sermons.*) "Even those who refuse to recognize children as members of the Church of Christ upon earth seem to have no objection to regard them as the proper subjects of Christ's everlasting kingdom in heaven. We shall not pretend to explain, for we do not profess to understand, on what principles of consistency they concede this. We merely state the fact, which is not without its bearing on the general argument."—(*Ditto.*) "If the Church membership of infants and little children under the patriarchal and Mosaic dispensations cannot be denied or disputed, in what passage of the New Testament is it asserted or implied that children are now deprived of this high privilege?"—(*Ditto.*) "Can any be saved except those who voluntarily and intelligently believe in the Lord Jesus Christ? Most assuredly they can! One half the human race die in infancy, before the child knows its right hand from its left; and is the blessed truth of their salvation to be annihilated; or, falling, like sparks, through the lurid air of hell, shall we believe that they burn for ever? Does not universal Christendom believe that they go straight, in the bosom of angels, to their Father's kingdom?"—(H. W. BEECHER.) "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth."—(*Confession of Faith.*) The Church of England teaches that "it is certain by God's Word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." "I have always believed in the salvation of infants. . . . I do not believe that on this earth there is a single professing Christian holding the damnation of infants, or if there be, he must be insane, or utterly ignorant of Christianity."—(Rev. C. H. SPURGEON.) "What would we think of Christianity if it had made no provision for those myriads of infants and little children who annually die without ever being capable of a personal faith in the Saviour?"—(Rev. Dr. T. BROWN.) "If he dies in infancy God may, it is true, find some way, possibly, to save him; but if he stays among the living, he cannot be a Christian till he is older."—(Dr. BUSHNELL.)

[1] "It is the glory of genuine Christianity that it . . . announces a remedy extensive as the disease of our nature; a salvation of equal extent with the misery which sin has produced. . . . The corruption of our nature is universal. It is coeval with our very existence. It is communicated to us in our formation in the womb. 'We were shapen in iniquity, and in sin did our mothers conceive us.' Now, if Adam was the 'figure of him that was to come,' *i.e.*, of our Lord Jesus Christ, and if the effects of Adam's disobedience extend to infants as well as to adults, to little children as well as to men mature in knowledge and years, every rule of analogy and reasoning must lead us to believe that the salvation of Christ must extend to infants and children equally as the effects of the fall. . . . Why may not parents be the medium of transmitting to their offspring spiritual blessings as well as temporal advantages?"—(Dr. THOS. BROWN: *Sermons.*)

people the fruits of his obedience, even as Adam has communicated to his posterity the results of his disobedience. The effects of Adam's disobedience we know to be communicated by ordinary generation, and if the fruits of the obedience of Christ may not be imparted in the same way, then is the parallelism so frequently drawn in Scripture between the two shorn of its principal features, and, with reverence be it spoken, Christ is placed at an infinite disadvantage.[1]

Such a view of original sin does not, in our opinion, at all detract from its heinousness in the sight of God, or the injury that it has done to the human race, while it incalculably magnifies the Redeemer's work, and gives it greater clearness, beauty and force.[2] We believe that we inherit, in consequence of the sin of Adam, a fallen and corrupt nature, which renders us liable to the wrath of God, and which as soon as we are capable of it produces in us actual transgression.[3] But this is by no means the same as rendering

[1] "The evil is admitted to be communicable. The sin of the parents brings disorder into the moral constitution of the child. . . . Is the law, then, partial and hard? Does it necessitate that the taint of evil in the parent should impart an evil bias to the nature of the child; and has it no force at all in providing that the holiness wrought by the divine Spirit into the character of the parent should affect the inherited tendencies of the child's nature? Who will believe that the divine law of transmission, as it acts in the moral sphere, is thus one-sided, capricious, all against us?"—(Rev. D. THOMAS.) "I think it may not appear heterodox to say that, as all men sinned in Adam without their personal knowledge or consent, so some may be saved in Christ without a particular or personal belief in Him, of whom, perhaps, they never so much as heard."—(PALMER: *Aphorisms.*) "It cannot, I suppose, be imagined, even by the most cursory reader, that it is in any sort affirmed or implied in anything said in this chapter, that none can have the benefit of the general redemption but such as have the advantage of being made acquainted with it in the present life."—(BUTLER: *Analogy.*)

[2] "What higher ground of supernaturalism can be taken than that which supposes a capacity in the incarnate Word and sanctifying Spirit to penetrate our fallen nature at a point so deep as to cover the whole spread of the fall and be a grace of life travelling outward from the earliest, most latent germs of our human development."—(Dr. BUSHNELL.)

[3] "In our view, Christianity never teaches that men are responsible for any sin but their own. . . . But that the consequences or results of an action may pass over from one individual to another and affect the condition of unborn generations we hold to be a doctrine of the sacred Scriptures, and to be fully sustained by the analogy of nature."—(ALBERT BARNES.) Speaking of the terms "original sin" and the "imputation of

us responsible or liable for his sin, or making us participators in his guilt.[1]

We can easily believe that when our first parents sinned,

Adam's sin," Henry Rogers says, "We dislike the first because the word 'sin' is generally used to designate some act of transgression in thought, word, or deed, of some precept of the moral law, and this ordinary use of it gives opportunity to theologians, who may be either deficient in candour or strong in prejudice, to talk of the absurdity of supposing sin in those who have never actually committed transgression. All this would be avoided if it were always borne in mind that what is meant by original sin is principally that depraved *bias* of our nature which *predisposes* us to sin, and which (as the Calvinists maintain) we have derived from our first parents, a bias which, so long as it is found in us, necessarily exposes us to suffering. We dislike the second term, 'imputation of Adam's sin,' because the word *imputation* is apt to suggest the idea of an arbitrary transfer of the guilt and consequent punishment of one moral agent to another moral agent, whose moral condition is essentially different. But this is not what is meant by it. If we could suppose one of the descendants of Adam born without this depraved bias, and actually, when master of his own actions, persevering in unbroken obedience to the law of God, then the imputation of Adam's guilt would be considered by Calvinists quite as absurd and as unjust as our opponents profess now to consider it. All that is meant by the imputation of Adam's sin is that, as in the original constitution of things, Adam and his posterity were linked together by an inseparable union as the root of a tree and its branches; and as the moral state of the latter (as well as their state in every other respect) was affected by that of the former, so it is reasonable that Adam should be treated as the federal head of his race. They are so far one as to warrant similarity of treatment. In this hypothesis the moral state of his descendants is not the *consequence* of the imputation of Adam's sin, but pre-supposed as the *reason* of such imputation and as prior to it in the order of nature: they are treated as he is because they are pre-supposed to be, and are really, morally like him." "According to this doctrine, therefore, the real difficulty is not to reconcile the imputation of sin and guilt where there is no sin and guilt at all, but to vindicate the reasonableness of a constitution by which one being becomes depraved by his dependence on another who is so, or by which the moral condition of one being is remotely determined by the moral condition of another."—(*Introduction to J. Edwards' Works.*) "I believe it (original sin) to consist of defect, or rather degeneracy. . . . I regard the evil as transmitted, as negative, reserving the term depravity for that positive evil into which it grows. . . . That the change is of a nature which invariably leads to moral depravity, if the subject of it live to the point of moral agency, that it then assumes the second and positive form of the first sin—self-assertion as opposed to the divine will, I not only admit, but contend for."—(Dr. HARRIS: *Patriarchy.*) "No man is now condemned for original sin alone, though it is pardoned to no man till he perform the condition of the pardoning covenant. For God having brought all men under terms of mercy, tending to recovery, they shall be judged as they use that recovering mercy."—(RICHARD BAXTER.)

[1] "It is not sin," says Dr. Bushnell, which the child "derives from his parents, at least not in any sense which imports blame, but only some prejudice to the perfect harmony of his nature, some kind of pravity

their nature, from being perfect and holy, became at once degenerate and corrupt, and that this degenerate and corrupt nature passed, by ordinary generation, to all their posterity, rendering them obnoxious to the sight of God, and, unless a remedy had been provided, banishing them entirely and for ever from His presence.[1] We see abundant

or obliquity which inclines him to evil." "The early fathers did not hold the total corruption of human nature in the Calvinistic sense as the result of the Fall."—(Prof. BLUNT: *Early Fathers.*) "The theory of a transmitted moral depravity appears to involve the further difficulty of loosening the very foundations of man's accountability; for if the nature we inherit be in any intelligible sense morally depraved—if it actually comes to us inevitably burdened with a debt of personal guilt—the voluntary and the involuntary, the necessary and the free, are confounded in a manner which destroys all our conceptions of moral government."—(Dr. J. HARRIS: *Patriarchy.*)

[1] "After the heavenly image in man was effaced, he not only was himself punished by a withdrawal of the ornaments in which he had been arrayed—viz., wisdom, virtue, justice, truth, and holiness—and by the substitution in their place of those dire pests, blindness, impotence, vanity, impurity, and unrighteousness; but he involved his posterity also and plunged them in the same wretchedness. This is the hereditary corruption to which early Christian writers gave the name of original sin, meaning by the term the deprivation of a nature formerly good and pure. . . . The commencement of this depravity will not be found until we ascend to the first parent of all as the fountain head. We must therefore hold it for certain that, in regard to human nature, Adam was not merely a progenitor, but, as it were, a root, and that accordingly by his corruption the whole human race was deservedly vitiated." "Original sin, then, may be defined a hereditary corruption and depravity of our nature extending to all the parts of the soul which first makes us obnoxious to the wrath of God and then produces in us works which, in Scripture, are termed works of the flesh." "Being thus perverted and corrupted in all the parts of our nature we are merely, on account of such corruption, deservedly condemned by God to whom nothing is acceptable but righteousness, innocence, and purity. This is not liability for another's fault."—(CALVIN: *Institutes.*) "So long as such a moral condition exists, . . . so long will it be a necessary consequence that that Being who is infinitely and unalterably holy should regard it with abhorrence and displacency. . . . We loathe a venomous reptile not only when it wounds, and because it wounds, but because it can wound; we loathe it simply because it carries about with it such a terrible apparatus of mischief; and this, too, even though it may never have been actually mischievous. Nay, we loathe it even before its pernicious energies are sufficiently developed to be injurious at all. . . . It may be said, perhaps, that the representation bears ominiously on the destinies even of those who die in infancy. . . . And this, in our opinion, would have been the case (for death, simply considered, has no tendency to work a moral change upon the soul), were it not for that auspicious remedy which the Gospel provides."—(HENRY ROGERS.) "As the result of this act of Adam, Christianity affirms that man is depraved. . . . It regards man as so fallen and so helpless that, but for an extraordinary intervention—the appointment of some being that

instances of the same kind in ordinary life, children having to bear the consequences of their parents' transgressions in estate, in body, and even in mind;[1] but they cannot be said to be sharers likewise in their guilt.

When Christ assumed our human nature, He deprived it of its sinfulness in the sight of God.[2] Fallen and degraded as it was, He no longer saw in it only the consequences of the fall, but He beheld therein the presence, and the work of His Son, and could contemplate the perfection to which it was again to be raised.[3] Hence, the necessity of Christ taking upon himself a nature fallen and corrupt as ours now is, and not "such as it was in Adam before he sinned and fell."[4] He was "without blemish and without spot" in

should interpose to save—it was impossible that any native elasticity in the human powers or will, or any device which human ingenuity might fall on, should raise him up and restore him to the favour of God."—(Albert Barnes.) "Christianity affirms that there is no hope of salvation but in the Son of God. . . . But the affirmation is not that men are guilty for not being acquainted with that scheme, but that they lie under the curse of the antecedent state, from which Christianity came to deliver."—(*Ditto.*)

[1] "Not merely are the external circumstances of the child affected by the misdeeds of a parent, but there is often a dark suspicion resting upon his very soul, there is felt to be in him a hereditary presumptive tendency to crime which can be removed only by a long course of virtuous conduct, and which, even then, the slightest circumstance re-excites."—(Albert Barnes.)

[2] "What He (Christ) did was this: He took your flesh and made it holy, thereby to make you holy; and therefore He will make every one holy who believes in Him."—(Edward Irving: *Sermons.*)

[3] "The death of Christ has obliterated the effects of Adam's transgression, so far as that none shall be left to final depravity or final condemnation for that alone."—(Henry Rogers.) "That the sacrifice of Christ had a retrospective efficacy, extending through every age of the world to the very origin of sin and the creation of man upon the earth, appears from Heb. ix., 25-26, where we are told that Christ had not to offer Himself often, as the high priest had to enter into the holy place every year, for then must He have suffered often since the foundation, but that now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. The effect, therefore, of Christ's own sacrifice, once offered, was understood by the Apostle to be precisely the same as if it had been actually repeated at different intervals from the very creation; and that effect would certainly have been the expiation of sins committed from the time of the creation."—(Rev. Jas. Fawcett.)

[4] "Dr. Candlish, in his work on the *Fatherhood of God*, says that he cannot "see how, if the human nature of the Son of God had in it anything of the blight or taint which the Fall has entailed on it as transmitted to us—if, when He came into our world in human nature, He had any stain of sin, original or actual, He ever could have stood us in stead

His divine nature, but not in His human, which, like ours, was stamped with the consequences of sin; and hence He was a man of sorrows and acquainted with grief.

By taking our human nature upon Him, Christ sanctified, not only His own body, but also the bodies of all who should believe on His name and follow Him. To these also it was given to Him, that in God's sight they should appear without sin, even as He was without sin; and be entitled to all the privileges of sons of God.

Nor is this all. Not only do we believe that the righteousness of Christ may be communicated by ordinary generation to the children of such as believe in and follow after Him; but that we have been made partakers in the sin of Adam, in order that we may, in like manner, be made partakers in the righteousness of Christ.[1] The law was made the means of transmitting sin and death, in order that it might afterwards be the means of transmitting righteousness and eternal life.[2] It is to this very law of hereditary

as the Lamb of God offered for us, without blemish and without spot." He adopts the opinion, therefore, that the human nature which Christ took was "such as it was in Adam before he sinned and fell;" while, at the same time, he holds that the relationship which He assumed to God was our present, not our unfallen one. "I maintain," he says, "that He enters into our relation to God as his subjects and servants in its present, not its original state." But we are unable to see how the human nature of Christ, subject as it was to pain, and suffering and death, and the other weaknesses and infirmities of our nature, could be said to have resembled that of Adam before he fell, or to have differed from ours in any material respect.

[1] "But if, out of all controversy, the righteousness of Christ, and thereby life, is ours by communication, it follows that both of these were lost in Adam, that they might be recovered in Christ."—(CALVIN: *Institutes.*)

[2] "The vindication of God in sin, suffering, punishment, and all evil pertaining to the race probably depends, to a great degree, on just the truth I am here endeavouring to establish. When its propagations cease to be mere propagations of evil or moral damage and disaster, and become propagations of sanctified life and ages of life, ... they will certainly have a very different opinion of the scheme of existence from that which we most naturally take up now. Our scheme of propagated and derivative life will then appear no longer a scheme of disadvantage, but a mode of induction that gives to every soul the noblest, safest beginning possible."—(Dr. BUSHNELL.) "In the work of redemption, this law of our interwoven life which before weighed on us like a heavy curse, shines out in brightness and blessing. Jesus Christ has sent streams of life and hope flowing through those arteries of humanity which seemed made to transmit only corruption and death."—(E. BERSIER: *Oneness of the Race.*)

transmission—this law by which the qualities, whether good or bad, of parents have a tendency to be transmitted to their children—that we are mainly indebted for whatever of progress in civilization has already been made—to it that we mainly look for whatever may yet be effected.[1]

[1] "The facts of the transmission of acquired physical or mental qualities to the offspring present very interesting psychological phases in the progressive transformation and development of a people."—(Dr. WAITZ: *Anthropology.*) It is "a general principle that powers or habits acquired by cultivation are transmitted to the next generation and exalted or perpetuated. The history of particular races of men affords distinct proof of this."—(Sir H. DAVY.) "Acquired habits, in several successive generations, become permanent, and assume the character of instincts."—(Sir B. BRODIE.) "All confirmed habits, which become a part of the animal nature, seem to be imparted by hereditary descent; and thus, what seems to be an original instinct, may after all, be but the accumulated growth and experience of many generations."—(J. D. MORELL: *Mental Philosophy.*) Men have yet to learn "that every vicious habit and chronic disease communicates itself by descent; and that by purity of birth the entire system of the human body and soul may be gradually elevated, or, by recklessness of birth, degraded; until there shall be as much difference between the well-bred and ill-bred human creature (whatever pains be taken with their education) as between a wolf-hound and the vilest mongrel cur. And the knowledge of this great fact ought to regulate the education of our youth, and the entire conduct of the nation."—(RUSKIN.) "There is a great deal more in genealogies than is generally believed at present. I never heard tell of any clever man that came out of entirely stupid people. If you look around the families of your acquaintance you will see such cases in all directions. I know that it has been the case in mine. I can trace the father, and the son, and the grandson, and the stamp is quite distinctly legible upon each of them."—(T. CARLYLE.) "The history of artists, scholars, and of reigning houses shows that great mental power, energy, and a capacity for mental development continues in the same family, sometimes for several generations; whilst others exhibit just the contrary, which is proved by the histories of families in common life."—(Dr. WAITZ: *Anthropology.*) "The effects of the most uniform and frequent of these experiences (of mankind) have been successively bequeathed, principal and interest; and have slowly amounted to that high intelligence which lies latent in the brain of the infant—which the infant in after life exercises, and, perhaps, strengthens or further complicates—and which, with minute additions, it bequeaths to future generations. And thus it happens that the European inherits from twenty to thirty inches more brain than the Papuan," and "that out of savages unable to count up to the number of their fingers, and speaking a language containing only nouns and verbs, arise at length our Newtons and our Shakspeares. . . . Scientific and artistic progress is due, not simply to the accumulation of knowledge and of appliances: the impressibilities and the activities have themselves grown to higher complications."—(H. SPENCER: *Principles of Psychology.*) "There is no reason, *per se*, why every man in an advanced state of civilization should not be as sensitive to harmony as was Mozart, as intuitive of beauty as

From this we draw our faith in the future—our hope in education.[1] We believe that as men become better, their children will be better, until at length they will cease to be born with tendencies to evil, but only to what is good and right; and until sin and its consequences are at length banished from the earth.[2] Such is the bright and glorious future that presents itself to the eye of the educator.[3] The perfection of humanity is the goal towards which he is to

was Raphael, as readily apprehensive of poetic imagery as Shakspeare, as instinct with nature as Goethe, as open to moral and religious influences as Paul and John."—(J. D. MORELL: *Psychology.*)

[1] "We have only to bestir ourselves, and use the resources which God has especially placed in our hands, and then . . . we shall see all the visions of revelation realized in the intellectual and moral glories of an enlightened and regenerated world."—(Rev. B. PARSONS.) "By means of good education, of proper instruction, of persuasion, of good example, and of the discipline of laws and government: . . . what happy effects they might have, if applied universally with the skill and address that is within the reach of human wisdom and power, is not easily conceived, or to what pitch the happiness of human society and the improvement of the species might be carried. What a noble, what a divine employment of human power is here assigned us! How it ought to raise the ambition of parents, of instructors, of lawgivers, of magistrates, of every man in his station, to contribute his part towards the accomplishment of so glorious an end."—(Dr. THOS. REID: *Active Powers.*) "I am persuaded that the extreme profligacy, improvidence, and misery which are so prevalent among the labouring classes in many countries are chiefly to be ascribed to the want of education."—(ROBT. HALL.)

[2] "The individual, rightly developing in his generation, is, by virtue of the laws of hereditary action, ordaining or determining what shall be pre-ordained or pre-determined in the original nature of the individual of a future age."—(Dr. H. MAUDSLEY.) Dr. Farr, in a paper read before the Social Science Association, said that, in the course of ages, man will improve so as to become only a little lower than the angels.

[3] "Secundum propositum nostrum est cursus profectus nostri."—(*De Imitatione Christi.*) "With high and pure ideas of the style in which all his duties may be discharged, life becomes to him a perpetual source of enjoyment, because he finds continual occupation for his daily powers, and has, at the same time, a high standard in his mind of the future results towards which his most familiar duties may be made to conspire."—(*Manual of Conduct.*) "First of all, let us, as scholars, have faith in the future. No man was ever inspired through his memory. The eye of genius is not behind. Nor was there ever a truly great man whose ideal was in the past."—(HORACE BUSHNELL.) "To how great a degree of perfection the intellectual and moral nature of man is capable of being raised by cultivation it is difficult to conceive. The effects of early, continued, and systematical education, in the case of those children who are trained for the sake of gain to feats of strength and agility, justify, perhaps, the most sanguine views which it is possible for a philosopher to form with respect to the improvement of the species."—(DUGALD STEWART: *Human Mind.*)

strive ;[1] and whatever influence he may exert for good—however small the seed he may plant, and however unpromising the soil may appear, let it be but the good seed and the right, and it will grow and flourish centuries after he has passed away from the earth, and the results will be manifest in the eternal world.[2] And not the educator alone but every one in his sphere exerts an undying influence upon those around him—an influence which gives a peculiar value and sacredness to human existence,[3] showing the comparative insignificance of what is merely personal and

[1] "Hinter der Education steckt das grosze Geheimnisz der Vollkommenheit der menschlichen Natur."—(KANT: *Pædagogik.*) "If it be glorious to finish in the most excellent style any work of which mere matter is the subject, it must be still more glorious to give to the whole life of any individual the most faultless perfection of which it is susceptible."—(*Manual of Conduct.*) Education is "the perfecting of the whole by the previous perfection of the individual."—(J. A. LANGFORD.) "This picture of the human race freed from all its fetters, withdrawn from the empire of chance, as from that of the enemies of progress, and walking with firm and assured step in the way of truth, of virtue, and of happiness, presents to the philosopher a sight which consoles him for the errors, the crimes, the injustice with which the earth is yet stained, and of which he is not seldom the victim."—(CONDORCET.)

[2] "By training up children in the way they should go, you both confer on the society of which you are a member one of the greatest benefits which it is in your power to bestow; and you extend your beneficence to those whom you can never see, but who will perhaps mention your name with gratitude on earth and acknowledge its precious influence among the saints in heaven."—(Dr. W. L. BROWN.) "Fight on, thou brave true heart and falter not through dark fortune and through bright! The cause thou fightest for, so far as it is true, no farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished as it ought to be: but the truth of it is part of nature's own laws, co-operates with the world's eternal tendencies, and cannot be conquered."—(T. CARLYLE.)

[3] "It is interesting to think that there is scarcely any man so limited in his powers or humble in his station as not to be capable of doing much good or promoting by his kind and obliging behaviour much happiness and comfort among his neighbours."—(*Manual of Conduct.*) "Even the weakest natures exercise some influence upon those about them. The approximation of feeling, thought, and habit, is constant, and the action of example is unceasing."—(S. SMILES.) "Every man has a definite place in life, and a place or position differing in some essential respects from that occupied by every other; and . . . by fulfilling the requisitions of that place, however humble it may be, man is but acquitting himself of his duty as a subject of the kingdom of God—is best answering the intentions of his Creator."—(*Manual of Conduct.*) "The golden words that good men have uttered, the examples they have set, live through all time; they pass into the thoughts and hearts of their successors, help them on the road of life, and often console them in the hour of death."—

affects only the individual in comparison with that which will live and fructify throughout all time, and affect the condition of multitudes.[1]

Thus then we see that the good or evil effects of education terminate not in the immediate objects of it, but extend and spread in an ever increasing ratio from one generation to another.[2] Did the errors and omissions in the education of one generation terminate when the last man or woman of it had passed from the earth—nay! were we even certain that their consequences did not extend beyond the sphere of

(S. SMILES.) "Even the humblest person who sets before his fellows an example of industry, sobriety, and upright honesty of purpose in life, has a present as well as a future influence upon the well-being of his country, for his life and character pass unconsciously into the lives of others, and propagate good examples for all time to come."—(*Ditto.*)

[1] "If thou knewest that every black thought of thine, or every glorious independent one, separated itself from thy soul and took root without thee, and for half a century pushed and bore its poisonous flowers or healing roots, oh! how piously wouldst thou chose and think! And dost thou then so certainly know the reverse?"—(RICHTER.) "There are undeveloped in that child (in the cradle) endless ages of experience, a character whose duration shall have no bounds, a life that shall go on for ever and for ever."—(H. W. BEECHER.) "The example set by the great and good do not die; they continue to live and speak to all the generations that succeed them."—(S. SMILES.) "Not the man that drinks but the man who puts the cup to his neighbour's lips is the most wicked."—(H. W. BEECHER.) "Your whole life is a mighty power in the midst of the various elements in this world; and the command of the master is Beware! beware! whoso shall cause to err the poorest man, the lowest man, the least man, and make him worse, it were better for him that a millstone were hanged about his neck, and that he were cast into the depth of the sea."—(*Ditto.*)

[2] "The children of the present age are the hope of the age to come. We who are now acting our several parts in the busy scenes of life are hasting off the stage apace." "The circle of thirty years will plant another generation in our room: another set of mortals will be the chief actors in all the greater and lesser affairs of this life, and will fill the world with blessings or with mischiefs when our heads lie low in the dust. Shall we not then consider with ourselves what can we do now to prevent those michiefs, and to entail blessings on our successors? What shall we do to secure wisdom, goodness, and religion among the next generation of men?" "Let us hearken then to the voice of God and Solomon . . . 'Train up a child in the way that he should go, and when he is old he will not depart from it.'"—(Dr. I. WATTS.) "I conclude that each generation has enormous power over the natural gifts of those that follow, and maintain that it is a duty we owe to humanity to investigate the source of that power, and to exercise it in a way that, without being unwise towards ourselves, shall be most advantageous to future inhabitants of the earth."—(GALTON: *Hereditary Genius.*)

this earth, then there might be less cause for concern on the subject; but each generation imparts its character and transmits its errors to those that come after it, and as men live and act here so will their condition hereafter be determined.[1] But while we have thus ground for fear and caution, there is also matter for hope and encouragement in knowing that the consequences of a right education will go on increasing and spreading through all time, and that its beneficial effects will be experienced in a future and higher state of existence.

To the parent in particular this should be full of fear and hope.[2] It shows him how the evil effects of his teaching and example may, and of necessity must, extend to after generations, and will bear fruit even in the future life;[3] and it also gives him the hope of, in some degree, mitigating that sad legacy of evil that he entails upon his children.[4] The

[1] "The successful efforts of pious parents in training up their children for God will be visible in the character and happiness of their favoured offspring millions of centuries hence. The flight of eternal ages will not efface the impressions that were produced in the brief space of time."—(*Parental Care.*)

[2] "Parents should often consider that the neglect of this duty will not only involve them in the inconvenience, and shame, and sorrow of their children's miscarriage, but in a great measure in the guilt of it; they will have a great share in all the evil they do, and be in some sort chargeable with all the sins they commit. If the children bring forth *wild and sour grapes, the parents' teeth* will be set on edge." "Part of all their wickedness will be put upon your score; and probably the sins which they commit many years after you are dead and gone will follow you into the other world."—(Archbishop TILLOTSON: *Sermons.*) "Buxtorf . . . . tells us that the Jewish fathers professedly take upon themselves the guilt of all their children's sins till they come to be thirteen years old, at which age the youth is called *Filius Præcepti*, as being then reckoned under the obligations of the law, and so, by a solemn discharge, left to sin for himself."—(Dr. R. SOUTH: *Sermons.*)

[3] "Where parents neglect their duty usually the children perish, and their blood will be required at the hands of careless parents; and what is more, there is commonly this dreadful token of Divine vengeance in this world, that those who are careless of their duty, both towards God and towards their children in this particular, feel the sad effects of it in the undutifulness, contumacy, and rebellion of those children against themselves afterwards, as if God permitted them to revenge His quarrel."—(*Holy Living.*) "Parents who let their children perish for want of due care are answerable to God for their souls, and for the mischief they do in the world, which might very likely by them have been prevented."—(Dean WILLIS.)

[4] "Let parents consider what a sad inheritance they have conveyed to their children. Methinks, parents that have a due sense of this should

religious and thoughtful parent must feel that he is accountable for much of the sin, original and actual, of his children; and it must comfort him to know that by means of careful instruction and training he may in some degree lessen this load.[1]

We are all, in our several spheres, educators. We all exert an influence upon others, as others exert an influence upon us; we all labour and suffer for others, and we all also reap the benefits of others' labours and sufferings.[2] A law of mutual dependence thus pervades humanity which cannot be shaken off;[3] and from this we learn the comparative insignificance of what merely concerns self in relation to what may be for the benefit of many.[4] No one will ever get a

be very solicitous, by the best means they can use, to free them from that curse, by endeavouring to correct those perverse dispositions and cursed inclinations which they have transmitted to them. Surely you ought to do all you can to repair that broken estate which from you is descended upon them."—(TILLOTSON: *Sermons.*)

[1] "Taking this comprehensive view of the organic unity of successive generations of men . . . it shows the past descending on the present, the present on the future, by an inevitable law, and yet gives every parent the hope of mitigating the sad legacy of mischief he entails upon his children, by whatever improvements of character and conduct he is able to make—a hope which Christian promise so far clears to his view as even to allow him the presumption that his child may be set forth into responsible action as a Christian person."—(Dr. BUSHNELL.)

[2] "We see no good done in this world that somebody does not suffer. . . If a child is sweet, and pure, and aspiring, and noble, somebody must have practised self-denial or suffered for it; somebody must have thought for the sake of the child's good thinking; somebody must have agonized to save the child from agony; somebody's conscience must have been crucified that the child's conscience might be saved from the thorn."—(H. W. BEECHER.) "So deeply inherent is it in this life of ours, that men have to suffer for each other's sins . . . that even justice makes its victims, and we can conceive no retribution that does not spread beyond its mark in pulsation of unmerited pain."—(GEORGE ELIOT.)

[3] "If we attempt to detach ourselves from the general mass, to individualise ourselves from the community of our species, we shall be imprisoned and pent in. . . . The more we embody ourselves and our happiness with the interests of others—the interests of the whole—the more in reality we consult our own happiness."—(MATTHEW HALE.) "It is really true what Plato says, that, in seeking the good of others, we find our own."—(S. SMILES.)

[4] "It is God's plan to make us all the channels and agents of his goodness to each other. We are a living body, and every member is under obligation to render service to the whole."—(R. W. DALE.) "Look whither we may, if we have an eye for truth, we shall everywhere perceive that the spirit of self-sacrifice has been God's chosen angel for distributing his blessings to mankind. To this spirit we are indebted for our

true or clear idea of the workings of Divine Providence who cannot look beyond self and its concerns, and even beyond the things of this life;[1] nor will he, in the highest sense, be

chief temporal, and for all our eternal goods. . . . All the great benefactors of mankind, all who have done good in their generation, all who have cast the seeds of good beside the waters of futurity—heroes, and patriots, and sages, and confessors, and prophets, and apostles—all have been moved by the self-same spirit—all have wrought in the self-same spirit. . . . In a word, it is by the spirit of self-sacrifice that every good gift cometh."—(Rev. J. C. HARE.)

> "The chief use, then, in man of that he knows,
> Is his painstaking for the good of all;
> Not fleshly weeping for our own made woes.
> . . . . . .
> But sweetly rather to ease, loose, or bind,
> As need requires, this frail, fallen human kind."—(Lord BROOKE.)

"Bentham lays it down as a principle that a man becomes rich in his own stock of pleasure in proportion to the amount he distributes to others."—(S. SMILES.) "By an economy, full of beauty and wisdom, the Divine Being has ordained that the subordinate principles from which man's virtue springs should have a tendency to promote that which is his direct end,—the welfare of the whole system of being."—(HENRY ROGERS.) "God is represented in the Scriptures as conferring His favours in such a way as that no creature shall be blessed merely for his own sake, but that he might communicate his blessedness to others. With whatever powers, talents, or advantages we are endued, it is not merely for our gratification, but that we may contribute to the general good."—(Rev. A. FULLER.) "The egotist is next door to a fanatic. Constantly occupied with self, he has no thought to spare for others. He refers to himself in all things, thinks of himself, and studies himself, until his own little self becomes his own little god."—(S. SMILES.) "The thing to be lamented is not that men have so great a regard to their own good or interest in the present world, for they have not enough, but that they have so little to the good of others."—(Bishop BUTLER.)

[1] "'Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.' These very words, if we give heed to them with a godly simplicity of heart, afford us a clue to most of the mysteries in this our state of sinful mortality; they hold the keys of life and death."—(JULIUS C. HARE: *Sermons.*) "From the representative relation in which men often stand to each other, a blessing or a curse in the ordinary course of Divine Providence is made to descend upon the person represented, according to the manner, whether for good or ill, in which the representative has acquitted himself of the duties appropriated to his station."—(*Manual of Conduct.*) "The tower of Siloam fell, not for any sins of the eighteen who were crushed by it, but through bad mortar probably, the rotting of a beam, or the uneven setting of the foundations. The persons who should have suffered, according to our notions of retributive justice, were the ignorant architects or masons who had done their work amiss. But the guilty had, perhaps, long been turned to dust; and the law of gravity brought the tower down at its own time, indifferent to the persons who might be under it."—(J. A. FROUDE.)

a moral or a religious man who does not feel that the highest object and the chief aim in life should be to labour and strive for the good of others.[1] Such was the life of Him who is given for our example.[2] We find a principle in the human heart which naturally corresponds with this, and which has led many to risk and even to sacrifice their lives for the good of others.[3] It was this feeling, strong in the Apostle Paul, which brought him to say that for the sake of his brethren, his kinsmen according to the flesh, he would be willing himself even to be accursed.[4] It is the opposite of this principle, or selfishness, that is at the root of so much

[1] "That which especially distinguishes a high order of man from a low order of man—that which constitutes human goodness, human greatness, human nobleness . . . is self-forgetfulness, self-sacrifice, the disregard of personal pleasure, personal indulgence, personal advantages, remote or present, because some other line of conduct is more right. . . . The beautiful character is the unselfish character. . . . Those whom we most love and admire are those to whom the thought of self seems never to occur; who do simply and with no ulterior aim, with no thought whether it will be pleasant to themselves or unpleasant, that which is good, and right, and generous. The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone like the bloom of a soiled flower. . . . Nay, there have been those so zealous for some glorious principle as to wish themselves blotted out of the book of heaven if the cause of heaven could succeed."—(J. A. Froude.)

[2] "The voice which commanded man to sacrifice his life was, in fact, only commanding him to renew and perfect that image of God in which he was created; for the spirit of self-sacrifice is the spirit of God himself."—(J. C. Hare.)

[3] "Singular and startling as the command, declaring that we must lose our life in order to save it, appears to the understanding when judging from a first sight and aspect of things, there is an echo in the human heart which welcomes and responds to it. . . . Hardly any form of religion, however debased and unholy, has gained a footing among mankind in which the duty of self-denial, of self-mortification, of self-sacrifice has not been inculcated in one form or other. . . . Under a feeling of this sort, many benighted victims of superstition have mangled and maimed their limbs, as if the body were the self it behoves us to lose; while others have forsaken the world, and immersed themselves in the dreary abstraction of eremical meditations, as if the heart, with its social affections, were the self which we are to lose. They discerned not the nature of the life which they were to lose, and therefore they were unable to find life."—(Rev. J. C. Hare: *Sermons.*)

[4] "When Paul said to his countrymen, 'I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh,' he was no novice in the school of Christ. Such disinterestedness of religious emotion was the result of long culture."—(Rev. Dr. H. Darling.) "A Christian should have such a regard for the glory of God as to be willing to be lost if his glory would be promoted thereby."—(Prof.

of the sin and evil that at present exist in the world.[1] Nor can we imagine that God, who is wise and good, would have implanted such principles in our nature, would have made vicarious suffering to so generally pervade humanity,[2] were it not that those who labour and suffer cheerfully for others, those who influence others for good, will in the future life meet with their reward.[3] Those who strive to work God's work here, who seek to carry out His beneficent purposes towards mankind, cannot fail of their reward.[4] Were these principles to guide and animate our conduct—and we

DUNCAN.) "I think I would give my life, if called to do so, for the cause of Christ and the welfare of men."—(H. W. BEECHER.)

[1] "Selfishness is the universal form of human depravity; every sin that can be named is only a modification of it. . . . The great want of fallen humanity is a specific against selfishness, the epidemic disease of our nature. . . . It is the glory of the Gospel that it was calculated and arranged on the principle of restoring to the world the lost spirit of benevolence."—(Rev. JOHN HARRIS: *Mammon.*) "Jonathan Edwards defines virtue to be 'love of being in general,' by which he means the desire of promoting the happiness of every being in the whole system of being, in such measure as that the greatest degree of happiness on the whole shall be the result; that every being shall be loved in proportion to his importance in the universe, and so far as such love does not prevent the attainment of the greatest possible degree of happiness to the whole."—(HENRY ROGERS: *Introductory Essay.*)

[2] "Men by their follies run themselves into extreme distress; into difficulties which would be actually fatal to them were it not for the interposition and assistance of others. God commands by the law of nature that we afford them this assistance, in many cases where we cannot do it without very great pains and labour and sufferings to ourselves."—(BUTLER: *Analogy.*) "Throughout the world we see illustrations of the fact that one man can suffer for another. . . . Vicarious suffering is a law of the household and of society." "What are poor-houses but vicarious sufferings? . . . We stand between men who have transgressed natural laws, and the full penalty of their transgression. What are hospitals but institutional vicariousnesses? Through their instrumentality we interpose between the violation of law and the full penalty of law."—(H. W. BEECHER.)

[3] "We should know that sufferings produce their final results only after we are disembodied, and stand on the heavenly plain in the glorious fellowship of the redeemed."—(H. W. BEECHER.)

[4] "All the pursuits and occupations of men, in so far as they have a tendency to better human life or to improve the condition of the species, are to be classed among the means which Divine Providence is overruling and making use of for the promotion of the final interests of the kingdom of God."—(*Manual of Conduct.*) "The progress of the human race, resulting from the common labour of all men, ought to be the final object of the exertion of each individual. In promoting this end we are carrying out the will of the great and blessed God."—(*Motto to Official Catalogue of Great Exhibition,* 1851.)

believe that they will yet guide and animate the conduct of men upon earth—what an unspeakably great impetus would be given to education! what an immense stride would be made in social progress![1]

We would especially protest against any religious doctrine or belief that in any way interferes with or denies the necessity of earnest and unceasing effort in the education of children.[2] It is, in our view, a most dangerous and fatal error to hold that nothing can be done in the way of bringing children to Christ till they have reached years of discretion, and till some spiritual effusion has been poured out upon them.[3] When children are believed to be growing up to be converted, the tendency is for parents to neglect the duties that naturally devolve upon them in regard to their moral and religious education.[4] Conversion, they say, is

[1] "Culture pursued under such a feeling would acquire new worth; it would be purified from egotism and unhealthy self-consciousness, would be informed by a more chastened reverential spirit, which would add to it a new excellence."—(Prof. Shairp.) "O how unspeakable would be the benefit of education thus managed. . . . . A spirit of universal charity and good-will, of sweetness and benignity, of condescension and forbearance, of grace and unity, would quickly revive and spread itself."—(George Monro.) "It is the best test, as it is the main glory and chief end of a true civilization—its caring for the great body of the people."—(Dr. John Brown.)

[2] "I conceive that, instead of regarding man (*i.e.*, the baptised infant) as a *corrupt creature*, disposed to evil and averse to all goodness, we are to consider him as a *new-born creature*, in whom a new principle, the seed of Divine grace, is implanted, to eradicate the evil principle derived from Adam, and to dispose him to goodness and virtue."—(Mrs. Trimmer.)

[3] "What opinion is more essentially monstrous, in fact, than that which regards the Holy Spirit as having no agency in the immature souls of children, who are growing up helpless and unconscious into the perils of time?"—(Dr. Bushnell: *Christian Nurture.*) "Spiritual assistance may be imparted at any time, from the earliest to the latest period of our existence; and whenever it is imparted then is that being born of the spirit to which our Saviour's words refer (John iii.). And considering the subject as a matter of experience, if we cannot ordinarily distinguish the operations of the Spirit from those of our own minds, it seems to follow that neither can we distinguish when they commence. So that spiritual assistance may be imparted, and the thing designated by our Lord's discourse satisfied, without such a sensible conversion that a person can fix his memory upon some great and general change wrought in him at an assignable time."—(Dr. Paley: *Sermons.*)

[4] "May not our want of faith be one reason why our children grow up unregenerate?" "Do we not almost take for granted an unspiritual childhood? Is not our commonest idea of a child's piety connected with a conversion in advanced youth? And where this is the expectation, it

God's work, and God will work His own work when and how and by what means seem right to Him.[1] But in grace, no less than in nature, God works by laws and according to an established order, for the discovery and application of which, in the one case as in the other, He has endowed us with reason and surrounded us with means and opportunities.[2]

will almost necessarily colour our feeling, give a hesitating character to our efforts, and dash our prayer with latent unbelief." "If we fully expected that our children would be consecrated from the womb, and trained them and prayed for them in the strong, glowing, enthusiastic faith of such an expectation, how much more heart, and vigour, and joy there would be in our training, and how much oftener we should see its blessed results."—(Rev. HENRY ALLON.)

[1] "It hath been my lot a thousand times, when pressing the subject of religious duties upon men, to have in reply, 'You know we can do nothing of ourselves,' which I hold to be tantamount to the Turk's saying he can do nothing to save his ship. The same misuse of God's foreknowledge which enervates or rather annihilates the Turk, produces the same effect upon multitudes amongst ourselves who have a desire after religion, but fancy that they are powerless or incapable of helping themselves till the angel of the Lord move the waters." "But not only among those who are upon the outside of the holy temple of religion, and take no means of entreaty or activity to obtain admission, looking for a door to open by invisible agency, and themselves to be transported at once within the wall—not only among these deluded bystanders, but amongst the religious themselves doth this preponderance of piety over wisdom and action manifest itself. If they were as wise as they are pious, and had studied the means of grace as well as they know the fountain of all grace, they would not feel loath to tell a sinner what steps to take, nor fondness to impress him with the idea of his own insufficiency, nor constantly conclude every discourse of active duty with the saving clause that we can do nothing of ourselves, which method of proceeding doth cut the throat of all thought and action, and impede all progress as much as if the captain of a ship should preach in the hour of need to his seamen how vain it was for them to put forth any endeavour."—(EDWARD IRVING: *Sermons.*) "Some unreasonably expect that God should do all for them in the business of their salvation, without their own endeavours, upon pretence that we can do nothing ourselves, and therefore it is in vain to go about it. Our part is only to wait God's time of working, and when his Holy Spirit moves, the business will be done without more ado; but in the meantime all our diligence is discharged as impertinent, and even our prayers too, if this doctrine be consistent with itself."—(*Holy Living.*) "I verily believe, indeed, that Satan never furnished to sinners a more obvious, useful, and unanswerable defence of impenitence than has thus been furnished by the ministry of the Gospel. Tell a man that he cannot repent, or love God, or obey Him, and your work will be done."—(ALBERT BARNES.)

[2] "God worketh in all things according to their nature, and experience telleth us that those prosper best in grace that most faithfully and diligently use the means; and we have no reason to believe that any man

When children are brought up and educated in Christian principles, we are not to expect the truth of God's word to reach the heart in the same way or under the same circumstances as where a people have grown up to maturity in heathenism and ignorance of Christianity.[1] In the former case it is, or ought to be, the gradual and crowning result of a course of right training and instruction begun and carried out from the earliest age.[2] Nay, we hesitate not to affirm that what is commonly called conversion is the abnormal or non-natural way of coming to God, and is only to be looked for or expected when the natural means have

ever came to actual knowledge, faith, or love without them."—(R. BAXTER.) "He who looks for the effect while he is wilfully neglecting the necessary means, manifests not rational and commended confidence, but foolish and unwarranted presumption."—(Dr. WARDLAW.) "God gives us food of our own earning and consolations of our own procuring in all ordinary cases: and they are not the less gifts of God because they come from our own instrumentalities."—(H. W. BEECHER.) "If you decompose into visible elements the power displayed by Christianity, you will only find a human force at the end of your analysis."—(VINET.) "Man carries on his work; God adds his influence; and the two are not in antagonism, but are coincident and co-operative. They are not in conflict, but concurrent."—(H. W. BEECHER.) "Though Providence directs and assists virtuous endeavours, He never, by superseding them, encourages idleness or justifies presumption."—(HANNAH MORE.)

[1] "When those who, by the blessing of God, have been trained up in good principles, and by His grace, not only preserved from a loose and debauched life, but engaged also in a holy and virtuous course all along, shall, notwithstanding, have it preached to them and pressed upon them, that they also must be converted and born again, or else they shall never see the Kingdom of God, the tendency is to perplex the consciences and disturb the peace of very good men." "This, indeed, was necessary and proper doctrine from our Saviour to Nicodemus, and to the generality of the Jews, as well as from the Apostles to the Pagan world, who had been nursed up in ignorance, superstition, and idolatry. But it was not preached to John the Baptist, nor to St. John the Apostle, nor to Timothy, who had known the Scriptures from a child. Nor can such doctrine (without equal indiscretion and danger) be preached to several others now who are of that condition that, as our Saviour saith, they need no repentance."—(*Holy Living.*)

[2] "I doubt not to affirm that a godly education is God's first and ordinary appointed means for the begetting of actual faith and other graces in the children of believers."—(RICHARD BAXTER.) "Family education and order are some of the chief means of grace. If these fail, all other means are likely to prove ineffectual."—(JONATHAN EDWARDS.) "According as people are inured to order, and to be in subjection in private families, such will be their behaviour afterwards in Church or State," for "he that accustoms those that belong to him to obedience at home, makes his house a seminary of good subjects and of good Christians, and will feel the comfort and reap the blessing of both."—(*Holy Living.*)

failed.[1] When a child has been brought up in sin and his religious education neglected, when evil ways and evil habits have been formed in him, then is conversion a necessary process, but not in the case of those who have been trained in Christian principles and who have enjoyed the blessings of a Christian example from their earliest years.[2]

It is one thing for a parent to live among his children,

[1] "When the Gospel comes to a people that have long sitten in darkness, there may be numerous converts of all ages; but when the Gospel has long been preached in plenty and purity, and ordinances regularly administered, few but those who are called in early life are called at all." "My experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness, turning at the close of life to the service of the living God."—(Dr. WITHERSPOON.) "A very judicious and pious writer, Richard Baxter, is of opinion that, in a regular state of the Church, and a tolerable measure of faithfulness and purity in its officers, family instruction and government are the usual means of conversion, public ordinances of edification."—(*Ditto.*) "It is extraordinary when an evil child becomes a sober, modest youth, or a dissolute youth becomes a religious man. . . . The characters that are cut in the bark, when the tree grows, deeply and visibly remain."—(Dr. WM. BATES: *Christian Perfection.*)

[2] "To represent conversion as universally necessary to all Christians because it was universally necessary to all men before they became Christians, or because it is necessary to all who, whether through unbelief or impiety, have become apostates, as it were, from the religion which they professed, is a distinguished and fundamental error in the Methodistical creed. Every unbeliever and every sinner, although made by baptism a member of Christ and a child of God, must be, in a certain sense, converted, if he would ultimately succeed to his inheritance of the Kingdom of Heaven. But to fancy that every Christian whatever must experience a conversion in order to be in a state of salvation; to assert that 'he who knows no time when he had need of such a vast and mighty change as a change from darkness to light, from the power of Satan unto God, from death unto life, may by this also know, if he gives himself leave to think, that he is not born of the Spirit, that he has never yet known God, but has mistaken the voice of nature for the voice of God' (WESLEY); that 'in order to a state of salvation, a change of mind, of views, and dispositions must be effected in every person, wherever born, however educated, or of whatever external conduct' (WHITFIELD); 'this is a conceit which Revelation warrants not, and which reason and experience disclaim."—(Bishop MANT.) "That among men baptised as Christians, taught from their infancy to believe the doctrines and practise the duties of Christianity, a special conversion also, at some period of their life, is necessary to stamp them true Christians, is an unheard of thing in the Gospel, and is plainly a novel innovation of man."—(Bishop RANDOLPH.) "It has been usual to divide all mankind into two classes, the converted and the unconverted; and, by so dividing them, to infer the necessity of conversion to every person whatever. In proposing the subject under this form, we state a distinction, in my opinion, too absolutely; and draw from it a conclusion too universal: because there is a class and description of Christians, who having been piously educated, and having persevered in those pious

believing that they will grow up into righteousness and holiness through the proper use of means; and another and quite a different thing to look upon them as by nature sinners, enemies of God, and servants of Satan.[1] If true to his principles, the parent in the latter case cannot feel satisfied with such a state of things; and in consequence sternness, harshness, and gloom too often take the place of love, kindness, and condescension. Instead of cherishing and fostering the budding powers and faculties of the child, a system of repressing and uprooting is not unfrequently practised, which cannot fail to be productive of disastrous results.[2] We would have the Christian parent, on the contrary, to believe that in consequence of his union with Christ the seeds of grace are implanted in his children from their

courses into which they were first brought, are not conscious to themselves of ever having lost sight of its sanctions; of ever having renounced them; of ever in the general course of their conduct having gone against them. These cannot be properly reckoned either *converted* or *unconverted*. They are not converted, for they are not sensible of any such religious alteration having taken place with them at any particular time as can properly be called a conversion. They are not unconverted, because that implies a state of reprobation, and because, if we call upon them to be converted (which, if they be unconverted, we ought to do), they will not well understand what it is we mean them to do, and instead of being edified, they may be both much and unnecessarily disturbed by being so called upon."—(Dr. PALEY: *Sermons.*)

[1] "It is one thing to live for a family of children as if they were going possibly to be converted, and a very different to live for them as church members, training them into their holy profession; one thing to have them about as strangers to the covenant of promise, and another to have them about as heirs of the same promise, growing up into it to fulfil the seal of faith already upon them."—(Dr. BUSHNELL.) A critic, speaking of Rousseau's "Emilius," says, "He may have thought the child too much of an angel; but this was better than the old theory of treating the child as a diabolic imp, that came cursed and blackened from the hand of nature, and required to be beaten or scourged into virtuous whiteness."

[2] "One great reason why the children of Christian parents turn out so badly is that they are taken to be of the world, and the manner and spirit of the house are brought down to be of the world too, and partly for their sake."—(Dr. BUSHNELL.) "Mr. Woodward has pointed out in one of his essays, how large a proportion of the children of religious parents of the Evangelical (Calvinistic) party turn out ill. The causes may be different in different cases; in some *over-strictness* may have led to a rebellious reaction; in others *over-negligence*, leaving all to be done by Divine grace while neglecting means."—(Archbishop WHATELY.) "Much of what is called Christian nurture only serves to make the subject of religion odious, and that, as nearly as we can discover, in exact proportion to the amount of religious teaching received."—(Dr. BUSHNELL.)

earliest years, and are to be brought to maturity and perfected by careful training and instruction.[1] Thus, in place of waiting for an uncertain future event which may never, as in the case of multitudes it does never, happen,[2] he would set himself earnestly and cheerfully to work, looking confidently for God's blessing upon his endeavours.[3]

They have a very false notion of religion who view it as something outside of reason and beyond experience, or who see in it anything to supersede human exertion.[4] On the

[1] A Christain education "is built upon the supposition that the child to be educated has been adopted into the family of God, and made an heir to an eternal inheritance in the kingdom of his heavenly Father."—(Mrs. TRIMMER.) "Is there such a connection between the faith and piety of the parent and the faith and piety of the child that when the former are exercised so that their just influence shall be felt, we may calculate upon the latter following by the operation of a Divine law? . . . . We must conclude that when nothing interferes with its action it must operate so as to make a difference to the constitution of the child in respect to its moral tendencies, whether he be the offspring of depraved or saintly parents."—(Rev. D. THOMAS.) "I believe it is in the power of father and mother to rear the child so that from the earliest period it shall be drawn by the spirit of God."—(H. W. BEECHER.) "If man be born not bad but good, under no curse, but rather the bestower and receiver of many blessings, then the entire atmosphere of young life, in spite of the toil and the peril, is made cheerful with the sunshine and warmth of the great folded possibilities of excellence, happiness, and well doing."—(Prof. MORLEY: *Rousseau.*) "Richter maintains that we are nearest to God in our infancy, and that hence a child can never be regarded as too young or too innocent. 'The inner man,' he says, 'is like the Negro, born white, and only coloured black by life.'"—(LEVANA.)

[2] "The falsity of this conceit is evident from this, that whereas it makes the great business of eternity to lie in an instantaneous act, the transaction, perhaps, of a day, or an hour, or a sermon, the Holy Scripture quite contrariwise represents it as the business of a man's whole life, and requires that men not only set out well, but that they make a daily and gradual progression towards heaven."—(*Introduction to a Holy Life.*)

[3] "There may be instances in which Christian parents may seem to have laboured in the work of education in vain, and to have spent their strength for naught. The children for whom they have wept, and prayed, and laboured may have turned a deaf ear to their instructions, and poured contempt upon their admonitions. But how rare are such instances! The want of success is more frequently attributable to the dereliction of duty on the part of the parent than to an incorrigible obstinacy on the part of the child."—(JOSEPH BENSON.)

[4] "Some profess to be deterred from a religious course by the apprehension that it is not in their power; it is . . . a work which must be wrought in them by a supernatural energy; they must wait till their time has come. But every apology for irreligion founded on reasons like this, is evidently deceptive. It proceeds upon wrong notions respecting the Divine aid imparted to man. That this aid is needed, and is given in the Christian life, is a true and comforting doctrine. But that it is to

contrary, all its benefits are promised to the right and proper use of means.[1] So long as religion is looked upon as something out of and beyond ourselves, something over which we have no power or control, and not to be wooed or won by any effort of ours,[2] so long will education not occupy its proper place, and not be employed at its proper work. On the contrary, if education is viewed as it ought to be—as a divinely instituted means put into our hands for the improvement and regeneration of the race, then will we feel that in making use of it we are using God's instrument and doing God's work.[3] If Christians would see it their duty to exert themselves more in the cause of education, and not seek to screen themselves from exertion with ideas of

supersede human exertion, that it is a reason for indolence and religious neglect, is a false and pernicious notion." "We reject the idea that man has nothing to do with his own conversion. Scripture everywhere exhorts us to work out our own salvation, and every principle of reason teaches us that the man who is diligently striving to live a good life is more in the way of duty, and is more likely to receive a blessing, than one who is living listless and careless, even if not openly profane."—(H. WARE: *Christian Character.*) "Believers are uniformly addressed as if the work of Christian progress were to be done by themselves alone; and in no case is it intimated that they are under no obligation to advance in holiness unless assisted by some higher influence."—(Dr. H. DARLING.)

[1] "The Holy Scripture always represents to us the way of God's working good in our souls to be by exciting our spirits, by assisting and strengthening our faculties, and by co-operating with us, not by overbearing our capacity, and doing all for us without us."—(*Holy Living.*) "We are fellow workers with God in the work of our salvation; He gives the substance, we the labour; or rather it is He who gives all, without exception; but He executes his purposes at once by Himself and by us."—(VINET.)

[2] "We have no right to depend on a supernatural interposition to help us out of difficulties into which we have been thrown by our misconduct, or under distresses into which we have been plunged by our errors."—(HANNAH MORE.) "Religion is thus a kind of transcendental matter, which belongs to the outside of life, and has no part in the laws by which life is organized—a miraculous epidemic, a fire-ball shot from the moon, something holy, because it is from God, but so extraordinary, so out of place, that it cannot suffer any vital connection with the ties, and causes, and forms, and habits which constitute the frame of our history."—(Dr. BUSHNELL.)

[3] "Education—the education of immortal human spirits—is with Him the great work of the great universe; for He who made the worlds and who sustains the worlds gave them that He might accomplish it. And this is the work which He asks you human parents to share with Him, and to make your great aim and object within the little world where you play the God, your home."—(Rev. J. BALDWIN BROWN.) "A rightly directed system of education is a moral power in the universe, second

man's helplessness or the depravity of human nature, the world would soon be better.[1]

While education is thus a necessary part of religion, religion is not the less a necessary part of education.[2] Man is a religious as well as a thinking and acting being, and this side of his nature requires to be educated as well as any other.[3] Even in his lowest, most ignorant, and blinded condition, we find that man has some object or objects to

only to that creative energy that formed and sustains in existence its material framework. It is, indeed, a co-operating with the same Divine influence; it is carrying into effect the very laws which the Creator has established for the moral renovation and perfection of the species."—(CRAIG: *Philosophy of Training.*)

[1] "It is the constitution of nature that such qualities as exalt and dignify human nature are to be acquired by proper exertions. . . By the proper exercise of this gift of God, human nature in individuals and in societies may be exalted to a high degree of dignity and felicity, and the earth become a paradise."—(Dr. THOMAS REID: *Active Powers.*)

[2] "To cultivate the religious faculty is a necessary part of a complete education."—(J. A. LANGFORD.) "Like every other power in man, it is capable of growth and cultivation. We can, if we choose, starve and kill it, or we can, by submitting it to its proper discipline, and bringing it into contact with its proper objects, deepen and expand it."—(Prof. SHAIRP: *Religion and Culture.*)

[3] "Man is a religious animal, if I may use such an expression. He has in him a faculty which no other creature in this world of ours has. He can grasp the idea of God, can entertain the notion of duty, of moral obligation, external or supreme law. He can trust, and hope, and worship, realise the Invisible and address the Unseen; he can stand up and say, 'I believe;' he can kneel down and say, 'Our Father.'"—(Rev. T. BINNEY.) "Man is a religious being, not simply because he can indulge religious feelings, but because these feelings form by far the highest and most characteristic parts of his nature, and because, consequently, all his other powers and propensities are modified by these."—(*Manual of Conduct.*) "The province of education being the cultivation of all our faculties, and the religious sentiment being one of those faculties, it follows that that is not a complete education which neglects this faculty."—(J. A. LANGFORD.) "The full and complete education—that is, the perfect development of the whole nature—of a being possessed of this capacity for religion, of course must include the drawing forth and the direction of that capacity. It would be a strange thing to suppose that human education could be complete, however largely every other power and faculty were developed, if that which is supreme and regal—the queen and mistress above all others—were to be left folded up, without any attempt to open and direct it by the sun-light of the truth for which it was made."—(Rev. T. BINNEY.) "I can see a great use and value in the physical sciences to enable a man to maintain himself with less brutal labour, to the end he may have more leisure upon his hands for higher and nobler occupations, and in this respect I greatly admire them as having bowed the stubborn neck of the elements to the spirit of man, and restored him that power over creation with which he was endowed at first. But if he is to be taught

which he pays divine honours, and which in imagination he invests with powers and faculties superior to his own.[1] It is indeed a necessity of his nature, in its present imperfect and sinful state, to have some being higher, purer, and more perfect than himself to look up to, adore, imitate; and hence it was a saying among the ancients that "no one ever became great that did not reverence the gods,"—a superior being for adoration being regarded as necessary to the attainment of true greatness.[2] In the very act of worship man is, as it were, drawn out of his own nature, and brought to conform more and more to the nature of the being whom he adores.[3] Men thus invariably assimilate to

in youth no higher occupation than this; no godlike recreation of his soul, no spiritual sciences; and if what he is taught of intellect be thus bowed down, like Prometheus, to the barren earth, then have we an education which, however splendid in its apparatus, however imposing in its experiments . . . is poor and meagre, low, mean, and earthly. . . . Such education will depress a people out of manliness, out of liberty, out of poetry and religion, and whatever else hath been the crown around the brows of mankind."—(EDWARD IRVING: *Sermons.*)

[1] "If you search the world," says Plutarch, "you may find cities without walls, without letters, without kings, without money; but no one ever saw a city without a deity, without a temple, or without prayers." "There are probably none (no people) who do not possess the idea of some invisible power, external to themselves, whose favour they seek, and whose anger they deprecate by sacrifice and other ceremonials."—(Dr. W. B. CARPENTER.) "Whether true or false, sublime or ridiculous, man must have a religion. Everywhere, in all ages, in all countries, in ancient as in modern times, in civilized as well as in barbarian nations, we find him a worshipper at some altar, be it venerable, degraded, or blood-stained."—(M. THIERS.) "There is in the nature of man, or in the circumstances in which he is conditioned, something which leads him to recognize and worship a superior being."—(*Philosophy of Plan of Salvation.*) "That there exists in the human mind, and indeed by natural instinct, some sense of deity we hold to be beyond dispute, since God himself, to prevent any man from pretending ignorance, has endowed all men with some idea of his Godhead."—(CALVIN: *Institutes.*) "In spite of all contrary efforts and all pretensions, each one has his religion, never doubt it; each has his worship—each deifies something, and if he has no ideal to pay homage to, he deifies self."—(VINET.)

[2] "Does not every true man feel that he is himself made higher by doing reverence to what is really above him." "This, at bottom, is the wish and prayer of all human hearts, everywhere and at all times;—'Give me a leader—a true leader, not a false, sham leader—a true leader, that he may guide me in the true way, that I may be loyal to him, that I may swear fealty to him, and follow him, and feel that it is well with me.'"—(T. CARLYLE.)

[3] "Man, by worshipping, *becomes assimilated to the moral character of the object which he worships.* This is an invariable principle operating

the character of the being that they worship ;[1] and it is only in the person and character of Christ, as revealed to us in Scripture, that we find a perfect object of worship, one in all points calculated to elevate, refine, and improve humanity.[2]

But while religion forms a necessary and important part

with the certainty of cause and effect. The worshipper looks upon the character of the object which he worships as the standard of perfection. He therefore condemns everything in himself which is unlike, and approves of everything which is like, that character. His aspirations, therefore, every time he worships do, from the nature of the case, assimilate his character more and more to the model of the object that receives his homage."—(*Philosophy of Plan of Salvation.*)

[1] "It is natural to votaries of all sorts to think that it is glorious and honourable to resemble the deities which they worship; and they will be very proud to imitate their practices."—(George Monro.) "The character of every nation and tribe of the human family has been formed and modified in a great degree by the character attributed to their gods."—(*Philosophy of Plan of Salvation.*) "Towards the character of the object worshipped that of the worshipper must constantly progress. This is true of all religions, even the false, when sincerely believed." "The ancient Egyptians were brute worshippers, and bestiality, the lowest vice to which human nature can descend, was common among them. . . . Odin and Thor, the divinities of the Scandinavians, were hero-kings, bloodthirsty and cruel; and hence, in the bosoms of that fierce race of Northmen the milk of human kindness seemed to be turned into gall. Venus, the personification of lust, was the goddess of Corinth; and, as a necessary consequence, her inhabitants were proverbial for dissoluteness." —(Dr. H. Darling.) "It is well ascertained that the first objects of idolatrous homage were few and simple, and the worship of the earliest ages comparatively pure;" but, says Cicero, "'instead of the transfer to man of that which is Divine, they transferred human sins to the gods, and then experienced again the necessary reaction.'"—(*Philosophy of Plan of Salvation.*) "Man must have a god; but he forms his own god, and he makes it a god after his own image. Instead of forming his own character after the likeness of God, he would fashion a god after His own likeness."—(Dr. M'Cosh.) "According to men's conceptions about God is their practice, religious and moral, very much regulated. . . . And since all men apprehend the example of God a perfect rule of action that they cannot do better than resemble, and imitate Him, such as they conceive God to be, such in good measure they will endeavour to be themselves, both in their disposition and demeanour; whence infallibly the virtues and defects which lie in their notions will exert and diffuse themselves into their life."—(Dr. Isaac Barrow: *Sermons.*)

[2] "We all of us go out in our thoughts after a hero. I have found my hero always in Christ. . . . He furnished the fullest conception of greatness and nobleness of character. Every ideal that I have had of true manhood was comprehended in Him."—(H. W. Beecher.) "The closer our association with Christ the nearer shall we be assimilated to Him. . . . The soul that is always beholding the glory of the Lord shall be changed into the same image from glory to glory."—(*Divine Breathings.*) "The more you love Christ the more will your faults disgust you; for a

of education, it by no means follows that it can only be taught, or be best taught, in the ordinary day schools and by the ordinary masters.[1] On the contrary, we believe that it is very much to the injury of religion that it is so generally made a part of the business of the ordinary day school.[2] One of the most characteristic features of an advanced civilization, and at the same time one of the main causes of its advance, is division of labour.[3] A man, by confining his attention solely to certain branches of a science, or to particular parts of an art, obtains a much deeper insight into, or a much greater dexterity in, those parts than if his efforts were diffused over a wider sphere.[4] This is much more the case when there are certain aptitudes in the individual specially qualifying him for dealing with the part which he takes up.[5] It is mainly to this system of division

hatred of vice follows the love of goodness."—(ERASMUS.) "In proportion as we advance nearer to Him, our judgment, aim, and end will be conformable to His, and His glory will have the highest place in our hearts."—(Rev. JOHN NEWTON.) "The height and perfection of goodness is to resemble God as near as is possible; and we resemble God in being just, and holy, and wise."—(PLATO.) "The man who sees God such as He is will become more and more like Him, will feel his heart dilate with all that abounds in the heart of God, will see his inner nature becoming gradually just, loving, and holy, and will for ever rejoice in subserving the adorable designs of his Father."—(VINET.) "The nature of God is the true idea and pattern of perfection and happiness. And, therefore, nothing but our own conformity to it can make us happy."—(TILLOTSON.)

[1] "It does not at all follow that the common and ordinary course of a secular education is also to be followed up by the same man in the same place in this higher order of instruction (*i.e.* religion)."—(Rev. T. BINNEY.)

[2] "Though I now hear a good deal said, chiefly with a controversial bearing, about the excellent religious influence of our parochial seminaries, I never knew any one who owed other than the merest smattering of theological knowledge to these institutions, and not a single individual who had ever derived from them any tincture, even the slightest, of religious feeling."—(HUGH MILLER: *My Schools and Schoolmasters.*)

[3] "The great principle of division of labour, which may be called the moving power of civilization, is being extended to all branches of science, industry, and art. Whilst formerly the greatest mental energies strove at universal knowledge, and that knowledge was confined to the few, now they are directed in specialities, and in these again even to the minutest points."—(*The* PRINCE CONSORT, *at the Opening of Great Exhibition.*)

[4] "The concentration of the faculties on some one object is indispensably necessary to profound investigation; and, on the contrary, the diffusion of the faculties over a large surface is, generally speaking, absolutely inseparable from a comparatively superficial knowledge."—(HENRY ROGERS.)

[5] "The great secret of wealth was discovered long ago in the division of labour. It was discovered that if instead of making our coats and

of labour that we owe the rapid strides that have lately been made in the arts and sciences. We find the same principle taken advantage of in education, and with the like beneficial results. Thus, there are teachers for languages, for mathematics, for music, for drawing, &c.,—men who are specially fitted for teaching these branches by natural aptitude or long study. In like manner, in order to the right teaching of religion, and the proper developing of the religious side of our nature, which we hold to be the highest of all education, special qualifications are necessary in the teacher, as well as special modes of teaching and special surroundings.[1]

It is one of the evils resulting from the attempt to combine religious and secular education—from having religious instruction imparted at the ordinary day schools and by the ordinary teacher—that those who are the natural and proper religious teachers of the young consider that they

shoes for ourselves, we commissioned certain persons to spend their whole lives in making coats and shoes for us, the result was that we got better coats and shoes than we could have ventured to imagine before, because they were now made by persons whose genius specially inclined them to this pursuit, and by persons whose skill was perfected by perpetual practice."—(Prof. SEELEY: *Lectures and Essays.*) "Genius," says Dr. Brown, "is a peculiar nature, aptitude, or tendency to any one calling or pursuit over all others."—(*Horæ Subsecivæ.*)

[1] "As the first rule to be observed by anyone who will give something is, that he must himself have it, so it is true that no one can teach religion who has it not."—(J. P. RICHTER.) "Every man judgeth according to that he hath, and not according to that he hath not; piety is discerned by piety, true knowledge by true knowledge."—(HENRY MOORE.) "The man who is most competent to teach the arts of reading and writing, and the most skilled in arithmetic, may not be the fittest person to impart religious instruction," even granting that he is a religious man. "The labour alone which is imposed upon him by his other duties is sufficient to prevent that life and earnestness so necessary in explaining a subject of the first importance, especially to children."—(*Colloquies on Religion.*) "It were extremely to be wished that things were so ordered, that in all considerable schools, at least, one person of serious piety, of gravity and experience in Divine things, or more, according to the number of the scholars, should be fixed on and have a competent encouragement allotted to them, whose only or chief task should be to converse with the youth about their spiritual concerns, to instruct them in the principles of religion, and to guide them in the exercises of devotion, and in the practice of a holy life."—(GEORGE MONRO: *Essay upon Christian Education*, 1712.) "Care, watchfulness, earnest cultivation it requires, but that cultivation is of a different kind, as its objects are different from that which trains the intellect and the imagination, and it cannot be directly taught in colleges and schools."—(Prof. SHAIRP: *Religion and Culture.*)

acquit themselves of their responsibility by devolving it upon others.[1] Thus parents and churches neglect their duties, and devolve them upon the schoolmaster, in addition to his proper duties; and it cannot be wondered at that they are all very indifferently performed.[2]

Parents are the natural, and, we believe, ought to be the principal, moral and religious educators of their children.[3] While they may, and in general must, delegate the secular education of their children to others, it may well be questioned how far they are at liberty to do so with their moral and religious training.[4] God has for this purpose given them advantages

[1] "Many a man being ignorant of the duty incumbent on him for the instruction of his family, casting the whole weight of it on the public teaching, is, by the deceitfulness of sin, brought into an habitual sloth and negligence of duty."—(OWEN.) "O how sweetly would the work of God go on if we would but all join together in our several places to promote it." "A family is the seminary of Church and State; and if children be not well principled there all miscarrieth. A fault in the first concoction is not mended in the second. If youth be bred ill in the family, they prove ill in Church and Commonwealth."—(*Introduction to Confession of Faith.*)

[2] "To train the schoolmaster to deal with peculiar doctrines . . . absorbs so much of their time that the other branches of knowledge are not sufficiently studied by them, and subjects very essential to the future success of the pupils in the world are badly taught or altogether omitted."—(Dr. NEIL ARNOTT.)

[3] "The law of the New Testament is that parents are to educate and bring up their children in the nurture and admonition of the Lord. The proper religious training of the young of a Christian family is a duty resting primarily and directly on Christian fathers and mothers."—(Rev. T. BINNEY.) "Domestic instruction in religion I have always considered as the best and most successful form of it."—(Dr. T. BROWN: *Sermons.*) "It is the indispensable duty of parents to attend with the utmost diligence to the pious and virtuous education of their children. It is a duty of infinite importance; a duty they are called to by every argument; a duty on which the support of society, as well as the usefulness and happiness of their offspring, depend."—(Dr. A. KIPPIS.) "Those who are professedly religious . . . are under peculiar obligations to train up their children in the way they should go; and that this is practicable may be inferred from the precept—God enjoins nothing that He does not communicate the power to perform."—(JOSEPH BENSON.) "It is at home, even more than at school (because at home it may be done earlier and more effectually than at school), that religious motives and feelings should be implanted, and a knowledge of the truths of religion acquired."—(*Report of Her Majesty's Commissioners on Education.*)

[4] "The proposition, 'It is the duty of parents to educate their children,' is in danger of being ignored, and its place usurped by the poor substitute, 'It is the duty of parents to provide education for their children.'" "The true relation of the professor to the parent is that he is employed to perform such parts of his work as cannot be undertaken personally." (*Eclectic Review.*) By "the habit which fathers have of delegating alto-

which no other or after teacher of the child can possess.[1] Their charge is committed to them during the most tender and susceptible period of its existence;[2] they are bound to

gether to others the education of their children . . . they become guilty of a neglect the immediate consequences of which are sometimes startling, and the less direct and obvious consequences beyond calculation. . . . I scarcely know any cause from which the community suffers so much. . . . The teaching of special subjects may be delegated; but there is much in education which cannot be delegated, very much which can only be done at home, and a great deal which can be done only by the father. . . . His neglect of this duty to a great extent paralyses the schoolmaster; . . . the teacher can do little for the pupil for whom his parents have done nothing." —(Prof. SEELEY: *Lectures and Essays.*)

[1] "Let parents remember that, as the paternal is the most honourable relation, so it is also the greatest trust in the world, and that God will be a certain and severe exacter of it; and the more so, because they have such mighty opportunities to discharge it."—(Dr. SOUTH: *Sermons.*) "Home is the first and most important school of character. It is there that every human being receives his best moral training or his worst; for it is there that he imbibes those principles of conduct which endure through manhood, and cease only with life."—(SMILES: *Character.*) "The relation of parent and child is the strongest that can exist between human beings: and the duty of reverence towards parents is, therefore, justly accounted as one of the first of nature's laws, as standing at the head of the moral duties of mankind, and as one of the brightest in the constellation of the virtues."—(Lord KAMES.) "A mother's teachings have a marvellous vitality in them; there is a strange, living power in that good seed which is sown by a mother's hand in her child's heart in the early dawn of the child's being, when they two are alone together, and the mother's soul gushes forth on her child, and the child listens to his mother as to a god."—(Dr. W. L. ALEXANDER.) "One good mother," says George Herbert, "is worth a hundred schoolmasters." "What the child will eventually become mainly depends upon the training and example which he has received from his first and most influential educator (the mother)."—(S. SMILES.) "Holily preserve," says Richter, addressing parents, "childlike trust, without which there can be no education. . . . Never forget that the little dark child looks up to you as to a lofty genius, an apostle full of revelations, whom he trusts altogether more absolutely than his equals; and that the lie of an apostle destroys a whole moral world."—(LEVANA.) "As children have everything to learn, it is absolutely necessary that there should be one quarter in which they may and must place implicit confidence. . . . And how singularly providential is the adaptation of this infant's mind to your instructions, when it is observed that mere testimony or affirmation is all that is wanted; for upon your simple affirmation he confidently and without hesitation relies."—(ANDERSON: *Domestic Constitution.*) "The child is placed under parental authority for the very purpose, it would seem, of having the otherwise abstract principle of all duty impersonated in his parents, and thus brought home to his practical embrace."—(Dr. BUSHNELL.)

[2] "The parent receives the child in a condition perfectly fitted to be moulded and stamped. . . . The child sees everything through the parent's seeing; hears everything through the parent's hearing; believes everything through the parent's believing. . . . It is sympathetic,

it by the strongest ties of love and affection;[1] and towards them are first called forth those feelings and emotions that subsequently enter into the service of God.[2] To the child its parents stand at first in the place of God,[3] and God himself can assume no higher or dearer relationship to His people than that of "Father."[4]

Failing the parents, and in addition to them, the duty, to our mind, clearly devolves upon our churches and congrega-

truthful, and imitative."—(H. W. BEECHER.) "The child opens into conscious life under the soul of the parent streaming into his eyes and ears, through the manners and tones of the nursery. . . . A little farther on it is observed that a smile awakens a smile, any kind of sentiment or passion playing in the face of the parent awakens a responsive sentiment or passion. Irritation irritates, a frown withers, love expands a look congenial to itself, and why not holy love?"—(Dr. BUSHNELL.) "The parent's action is upon minds that are soft like wax to receive impressions, and that are apt to become hard like marble to retain them."—(Rev. D. THOMAS.)

[1] "The natural affection of parents for their children is unequalled in strength by any other feeling among living beings. It begins with the birth of the child, and never afterwards slumbers. By night as by day, in sickness as in health, it is always on the alert. . . . Corresponding to this parental care there grows up gratitude and love in the child. . . . This love shows itself strikingly in the implicit confidence with whichthe child accepts as truth whatever lessons the parent teaches, and, above all, what is taught as the true religion."—(Dr. NEIL ARNOTT.)

[2] "Family government is never conceived in its true nature except when it is regarded as a vicegerent authority, set up by God and ruling in his place. . . . The parents are to fill in this manner an office strictly religious, personating God in the child's feeling and conscience, and bending it thus to what, without any misnomer, we call a filial piety. So that when their unseen Father and Lord is Himself discovered, there is to be a piety made ready for him—a kind of house religion, that may widen out into the measures of God's ideal majesty and empire."—(Dr. BUSHNELL: *Christian Nurture.*) "Excepting in the article of worship, the duty of children to their fathers and mothers, as prescribed in the Scriptures, consists in the same particulars as our duty to God—viz., in love, honour, and obedience."—(Mrs. TRIMMER.)

[3] "As regards mankind in general, whatever be your station, low or high, as parents unquestionably you are next to God."—(ANDERSON: *Domestic Constitution.*) "Religion is that state of mind towards God which a good child exercises toward a parent. It is the same principles and the same affections fixing themselves on an infinitely higher object."—(H. WARE: *Christian Formation.*) "Earthly parents are, in respect of their children while in an infant state, the representatives of their heavenly Father; and parental authority is a proper type or shadow of the Divine authority."—(Mrs. TRIMMER.) "If you know how to love father and mother' you know how to love your greater Father in heaven."—(H. W. BEECHER.(

[4] "By our blessed Saviour we are taught to contemplate God as the universal parent, and to address our devotions to Him under the endearing title of our Heavenly Father. And we may consider earthly parents, the

tions of seeing to and providing for the religious education of the young.[1] They undertake to provide for the religious wants of the people, of whom the young form a most important part; and hence by neglecting them they are overlooking a chief portion of their work.[2] If, in place of neglecting the young, as is so generally the case at present, and trusting simply to such instruction as they may receive at the ordinary schools, they would make special and adequate provision for their proper religious training, we believe

father and the mother, as the joint delegated representatives of the great Parent of the universe to their offspring till the latter can be made sensible of the relation they stand in to their Heavenly Father.—(Mrs. TRIMMER: *Christian Education.*)

[1] "God has given the religious culture of the child into the hands of the parent and the Church; and the highest idea of a national education would be secular instruction in the school—the Church, as it ought to do, taking care of the religious culture."—(Rev. T. BINNEY.) "The responsibility (as to their religious training) is common both to the parents and the Church—to the parents directly, to the Church indirectly, as represented by its chosen and accepted pastor."—(Dr. R. HALLEY.) "In respect to irreligious parents who neglect domestic religious training, there the Church should come in with its benevolent agency in the form of Sunday-schools and Bible-classes, which might open to receive and welcome those who needed them."—(Rev. T. BINNEY.)

[2] "Every Christian Church being a witness for Christ, a pillar and ground of truth, is under the most sacred obligation to impart the knowledge of Christian truth to all who are placed under its instruction. . . . The Church is bound to feed Christ's lambs—to take care of the education of the young. By administering baptism to them it engages to do this work and labour of love."—(Rev. Dr. R. HALLEY: *On the Duties of Churches to Baptised Persons.*) In country districts, "where the people convene to the doctrine but once in the week, then must either the reader or the minister there appointed take care of the children and youth of the parish, to instruct them in the first rudiments, especially in the Catechism."—(*First Book of Discipline.*) "The curate of every parish shall diligently, upon Sundays and Holy days, after the second lesson at Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him as he shall think convenient, in some part of this Catechism."—(*Book of Common Prayer.*) "There is in our exercise of the ministry no systematic plan on which people are taught and brought on gradually towards 'the measure of the stature of the fulness of Christ.' And the results are most mischievous; piety degenerates into a series of shallow emotions, which evaporate in the absence of stirring appeals to the conscience."—(Dr. E. M. GOULBURN: *On Personal Religion.*) "Much of the time and labour which is spent (in the pulpit) might be much more profitably bestowed in catechising youth from the desk."—(Dr. R. SOUTH: *Sermons.*) "It is to a well or ill-managed education that the Church, in a great measure, owes her successes or disappointments, either in her pastors or people."—(GEO. MONRO: *Essay upon Education.*)

that in a few years they would have much less reason to complain of general apathy in regard to religious matters than at present.[1] They can only expect their churches to be filled by robust and healthy Christians when they are at the trouble to train them to be such from their early years.[2]

Further, we believe that a duty rests upon our churches and congregations, in connection with baptism, of seeing that those whom they have admitted as members of Christ's

[1] "What, in respect to Christ's kingdom in the world, and, therefore, to the spiritual interests of mankind at large, is the great want of our day? . . . . Not so much an increase in the numbers of those who have faith in it, as a bright evidence in their life of the power and worth of their faith."—(Rev. D. THOMAS.) "This will be the surest way to make our Church flourish and prosper. If the youth be brought up to understand her doctrines and to practise her rules, they will one day be both supports to it and ornaments of it."—(Dr. WATERLAND.) "I take schoolmasters to have a more powerful influence upon the spirits of men than preachers themselves, forasmuch as they have to deal with younger and tenderer minds, and consequently have the advantage of making the first and deepest impression upon them."—(Dr. R. SOUTH.) "The most likely and hopeful reformation of the world must begin with children. Wholesome laws and good sermons are but slow and late ways. The timely and most compendious way is good education. This may be an effectual prevention of evil; whereas all after ways are but remedies, which do always suppose some neglect and omission of timely care."—(TILLOTSON: *Sermons.*) "How careful," says Mr. J. Manton, in his Introductory Epistle to the *Confession of Faith*, "should ministers and parents be to train up young ones whilst they are yet pliable, and, like wax, capable of any form and impression, in the knowledge and fear of God." "We need, for the conflict with Christ's adversaries, which is growing hotter every day, not so much more, as better soldiers."—(Rev. DAVID THOMAS.)

[2] "Children ought to be recognized as a part of the Church the moment they are baptised; a system of instruction ought to be provided for them in all the truths of religion suited to their tender age and capacity; their morals should be watched and guarded with assiduous attention; their obligations to personal repentance and faith ought to be urged upon them as soon as they are able to understand their nature; their true conversion to God should be sought, and any dawnings of good nurtured and encouraged. Till this course be pursued no Church has a right to complain in disappointed grief, as those who expect to reap where they have not sown." -(Dr. DIXON: *Life of McNichol.*) "The Moravian Brethren, it is agreed by all, give as ripe and graceful an exhibition of piety as any body of Christians living on the earth, and it is the radical distinction of their system that it rests its power on Christian education. They make their churches schools of holy nurture to childhood, and expect their children to grow up there as plants in the house of the Lord."—(Dr. BUSHNELL: *Christian Nurture.*) "The bringing up of our children in an early knowledge and sense of their duty, and to a constant discharge of it, will be the most likely way to promote the service of God, and the practice of true religion and piety in any nation."—(*Religious Education.*)

Church are receiving a training in accordance with their high calling.[1] We are not of those who believe in what is commonly called baptismal regeneration, but we do believe that if the parents are Christian parents, and if they set themselves honestly and intelligently to carry out their baptismal obligations, baptism and regeneration will go hand in hand, and to be baptised will be equivalent, or all but equivalent, to being regenerated.[2] Apart from the

[1] The Church "provides for the baptism of its children by its recognized pastor, and in doing so receives them under training for the privileges and duties of its members. Unless this be implied in the services, baptism is an unmeaning and worthless ceremonial."—(Dr. R. Halley.) "Baptism constitutes every child a *bonâ fide* member of the fold of Christ, or it does nothing for him. And the same obligation rests on the Church to provide suitable and edifying means, whatever they may be, to promote the salvation of its infant charge as its adult."—(Rev. Dr. Dixon.) "Baptised children are . . . to be regarded as under preparatory training and education for the fellowship of the Church."—(Dr. Halley.) "The relation which baptised children bear to a Christian Church is, as Dr. Wardlaw justly says, 'in training for the full fellowship of the people of God in all the ordinances of His house.'"—(*Ditto.*) "No modern Church has made any express and suitable provision for the spiritual wants of the children placed by holy baptism within its pale. It initiates them by that sacred rite into its visible communion, and then, by a strange neglect, leaves them to the influence of incipient depravity, the temptations of the world, and the incapacity and inattention of their parents, without any provision for their Christian instruction or direct efforts for their conversion. In this state of things, can it be a matter of surprise if the Church lose her children? Their conversion, humanly speaking, is an accident."—(Rev. Dr. Dixon.) In an obituary notice of the late Dr. Paul, of the West Church, Edinburgh, we read that "he took a great interest in the future of all the children whom he had baptised, and, no matter whether they had left his church, or even the communion of the Church of Scotland, he made a practice of visiting such persons after they had grown up in years, at least once every twelve months, if at all practicable."—(*Scotsman, May* 1873.)

[2] "If infant baptism were uniformly followed by earnest, judicious, prayerful, and persevering instruction, the failures among us would be few, at least compared with the many that occur in our general neglect of plain and obvious duty."—(Dr. R. Halley.) "If infant baptism," says Philip Henry, "were more improved, it would be less disputed;" and his biographer tells us that "in dealing with his children about their spiritual state, he took hold of them very much by the handle of their infant baptism, and frequently inculcated upon them that they were born in God's house, and were betimes dedicated and given up to him, and therefore were obliged to be his servants. Psal. cxvi. 16.—'I am thy servant, because the son of thy handmaid.'" "If I understand the office of baptism aright, it indicates that the baptised infant, through the efficacy of the spiritual grace bestowed in the holy sacrament, is cleansed from the defilement of original sin, freed from the penalty of everlasting death, adopted as a child of God, and made an inheritor of the kingdom."—(Mrs.

subsequent training on the promise of which baptism is conferred, the rite itself is but an empty form and a mockery.[1]

We have refrained from touching upon the practical difficulties that arise in connection with the teaching of religion in State-aided schools, because we think that the question should be argued upon much higher grounds. But even here we are met with the difficulty of either being made parties to the endowment of what we believe to be an error, or of seeking to perpetrate an injustice.[2] The only

TRIMMER: *Christian Education.*) "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life."—(*Confession of Faith.*)

[1] Parents offer their children to God in baptism, and then they promise to teach them the doctrine of the Gospel, and bring them up in the nurture of the Lord. But they easily promise and easily break it; and educate their children for the world and the flesh, although they have renounced these, and dedicated them to God."—(*Introduction to Confession of Faith.*) "Constant regard should be had, through the whole course of a child's education," to "the holy sacrament by which infants are received into the Christian Church."—(Mrs. TRIMMER.) "How awful is the responsibility of parents! God will require an account at your hand of every child He has given you. It is, therefore, your duty to employ all the methods within your reach to promote its salvation. Much depends on a steady, uniform perseverance in the use of means; the neglect of one only may cause a failure."—(ANON.)

[2] "No one should claim for himself a liberty he is not willing to allow to another."—(J. A. LANGFORD.) The *English Nonconformist*, in speaking of the Scotch Education Bill, says: "Is it possible that United Presbyterians and Free Churchmen can go hand in hand in support of an Education Bill which permits the endowment of the schools governed by a Catholic hierarchy, and be contented with a mere declaration that 'the grant is not to be made in respect of instruction in religious subjects,' when, by the aid of the grant, such instruction is, as a matter of fact, actually provided! Yet if the United Presbyterians and the members of the Free Church insist upon the application of rates and taxes to schools in which their own doctrines are taught, they cannot prevent a correspondent endowment of Catholic schools. There are men who so far permit their love of sect to conquer their love of justice as to cry, 'Let truth be endowed and not error! Our religion is the truth—it is proper we should receive public money; but it should be given to none but us!' But we cannot believe that such a sectarian caricature of the doctrine of religious equality can prevail in the great Christian Churches of Scotland; and they must be prepared to endow Roman Catholicism if they accept any endowment for themselves." "Government should have so regulated their measure as to afford secular education—the capacity of reading and writing, and the ordinary elements of mental culture—and not take upon

way out of the difficulty is that which we advocate,—a separation between religion and secular education.[1]

Postscript.—There are many persons who hesitate not to apply the term "godless" to any proposed system of national education having for its basis a separation between secular and religious instruction. But, to our mind, that is the more godless education of the two in which the unspeakably highest and most important part of education is left to the chance qualifications of the ordinary teacher. It is no disparagement to our teachers that we say we believe that the great body of them are not qualified to perform the duty of religiously instructing the young with

themselves the responsibility of the religious instruction. The religious instruction might have been left to be communicated by other parties on their own responsibility."—(Prof. Rainey: *Life of Principal Cunningham.*) "To class our national schools under partial designations of Protestant, and Catholic, and Presbyterian is a contradiction. . . . We tell the child that it is in his nature and in his duty to live apart and hostile. We grow Protestants and we grow Catholics for future conflicts," and "we convert into a law of hate what Heaven gave us as a law of love, and degrade our seminaries for the universal mind of the country into rival garrisons for a faction."—(Wyse: *On Education Reform.*) The Nonconformists of England, in the reign of Charles II., consented to the passing of the Test and Corporation Acts, by which they were shut out from all public offices, "in order to exclude the Papists from them, because they did not well see how they could secure the exclusion of the Papists without consenting to exclude themselves."

[1] "I think I could see my way, without much difficulty, if the Government were to introduce a really national system of education which left the religious element to other parties . . . to acquiesce in it, and to feel that in that case the duty of the Church would be to endeavour to make that system as extensively available as possible for promoting the welfare and the education of the community."—(*Speech of Principal Cunningham.*) "A Christian father, in Apostolic times, might send his son for instruction in letters to a heathen school, and yet retain in his own hand his child's direct Christian education. In the same way now, day schools might be exclusively secular as to instruction, and yet the Christian education and culture of the pupils be fully attended to by those to whom the duty is assigned by the law of Christ."—(Rev. T. Binney.) "Notwithstanding our religious differences, we are all in the main agreed as to the principles in which we would have our children trained. We all alike would have a child taught to do to others as it would have others to do to it; to love, honour, and obey its parents, and all who for the time stand in the parents' place; to be true and just in all its dealings; to keep from evil deeds and evil words; to hate all falsehood, and to keep its conscience clear."—(Rev. Dr. Alfred Dewes.)

that care and efficiency which the importance of the subject demands. For such a work special qualifications are required in the teacher, and special modes of teaching; and, above all, the teacher should have within himself, as living and abiding principles, the truths which he desires to communicate to his pupils. Very much of the impressiveness or power of any truth to reach the heart and to influence the conduct depends on the manner in which it is communicated, or the circumstances that attend it.[1] Not more necessary is it for the ground to be prepared for the seed which the husbandman is about to lodge in it, than it is for the human mind to be fitted to receive the seeds of truth that are meant to take root and flourish there. How can religious instruction be communicated effectually by those who hold very loosely, if at all, the doctrines they profess to teach; and how can he impart a kindling of the spiritual life to any soul, in whose heart there is nothing of the living fire of Divine truth?

We plead for the separation of religious and secular education, not in the interests of secularism or of infidelity, but because we believe that it would be for the advantage both of education and religion, and especially of the latter.[2] It is from the high value that we set upon religion

[1] "A word spoken (gnaloghnan) 'upon his wheels,' that is, with a due concurrence of all circumstances of time, place, and person, all which are as the wheels upon which our words and speeches should run: such a word is like apples of gold in pictures of silver."—(Rev. T. Brooks.)

[2] "The department, then, of the teacher of religion, under a wiser system of education, is obvious, and it is the highest as well as the holiest behest of mortal man. When the secular teacher has, to the extent of his own attainments, read to his pupils from the book of God's works, and demonstrated the presence of God in them all; His power in their vastness; His wisdom in their harmonies; His goodness in their adaptation to the happiness of sentient beings, he sends them to their respected pastor, or religious teacher, who opens to them the Book of Life, with its glad tidings of great joy, its method of salvation, and its beautiful perceptive morality, applicable to both worlds; and with the book of nature also open before him, makes clear the powerful light which the one sheds upon the other."—(Jas. Simpson: *Philosophy of Education.*) The Rev. R. W. Dale, in speaking on the effect of a national system of education upon Sunday-schools, says, "The children who are taught in the day-schools will come to us on Sunday disciplined to decent moral habits, especially to habits of order and obedience, and redeemed from the miserable ignorance which has hitherto so greatly impeded our work. But our hope for their religious training—for all that we mean by their conversion to God rests

that we would see the teaching of it in other hands than those of the ordinary schoolmaster—in those, namely, from whom it would come in its most pure and attractive form, and by whom it would be presented under the most favourable circumstances.

On the parents, we believe, first and principally devolves the duty of the religious education of their offspring. Failing, and in addition to them, the duty, to our mind, rests with our churches and congregations of seeing to the religious teaching of the young. The first duty of our churches in regard to education is to urge frequently and earnestly upon parents the duty and necessity of doing everything in their power for the moral and religious upbringing of their children. This is a matter which in general is very much neglected by our churches at present, and which ought much more frequently to be urged from our pulpits, and in other ways, than it now is. In the second place, we believe that they should supplement and extend the religious teaching of the parents, and in this respect assume the position of parents to those who have none, or whose parents are unable or unqualified to take the duty upon themselves. In the third place, they ought to endeavour to bring in and to impart the benefits of religious instruction to those waifs and strays of humanity for whose souls at present there are none to care. Nor would it be a very hard or difficult task to effect all this. It only requires an extension of the Sunday-school system to, if necessary, certain days and hours of the week, by means of teachers, paid or unpaid, connected with our various congregations; and when we look at the great efforts made by our churches on behalf of their numerous Christian and benevolent objects, we cannot think that there would be found any great difficulty in effecting this, if they were once to see it to be their duty and set earnestly about it. The establishment of a national system of secular education could not fail to have the effect of bringing about this; and the result in a few years would

on the Sunday-school teacher, and not on the master of the day-school.' "We, at least, do not believe that it is either within the province or the power of the State to provide religious education for the children of the country."

undoubtedly be a much more vigorous Christian life and activity throughout all our churches.[1]

It is worthy of remark that the very persons with whom, in our opinion, rests the duty of seeing to the religious education of the young,—those connected with our churches, and who profess the greatest regard for the interests of religion—are those who are striving most earnestly to retain the teaching of religion in our ordinary schools. And in order to do this they will consent to make even the greatest sacrifices. They are willing to confine their religious teaching to a corner; they will give up their distinctive creeds; will depart from their catechisms; will even—many of them—be content with the Bible being read without note or comment, or will be satisfied simply with the reading of selections from that holy book. What, in the name of religion, is this? What possible virtue or power can there be in the mere reading of the Bible to reach the mind of a child, apart from everything calculated to carry it home to the understanding and the heart.[2] Are the distinguishing beliefs which we profess to have, as members of different religious bodies, and for which our forefathers—many of them—were prepared to die, so lightly held that we are willing to assent to our children being brought up in ignorance of them? We believe that more harm than good will result from any blending together of Christian communities brought about by a disregard of sectarian differences. While much evil has frequently arisen from making too much of these differences, we fear that in the present

[1] Mr. Dixon, M.P. for Birmingham, recently stated in a speech that he "read the other day two remarkable statements in juxtaposition—one by Mr. Buckmaster, to the effect that the career of 1,129 children educated in a Church of England school in Wandsworth had been traced, and it was found that only nine of them continued to attend church regularly, that 90 never attended church at all, except on formal occasions, such as baptisms, &c. A little further on he found the report of a speech of his hon. friend the member for Carlisle, who said it had been found in his secular school that nearly all the children in after life attached themselves to either a church, a chapel, or Sunday-school, and that the proportion so attached was very much larger than in denominational schools."

[2] "'Give us the Bible and it will do its own work' is the watchword of the religious, as if the book were God, and that to read were the whole function of the soul; as if God had concentrated himself in a book, and left the field of operation wholly in its hands."—(Edward Irving.)

day the danger is rather on the side of making too little of them. Unless a man holds firmly by his own convictions they can be to him of little power; nor is a firm hold of one's own convictions at all incompatible with the manifestation of the greatest charity towards those of others. So long as there is good to be effected and evil to be overcome in the world, we believe that religious differences exist for good and not for evil.

The question will naturally occur, Would we prohibit all reference to God and to Divine things in our secular schools? By no means. It would be absurd to say that the teacher might treat of anything or everything in history, philosophy, science, art, fiction, or fable, but that he was never to mention the name of the Supreme Being to whom we are indebted for our existence, was never to allude to Divine Revelation, to which we owe so much of our present civilization. It would also inflict a great hardship on teachers themselves, and one to which many of them, we believe, would not submit. As moral teachers, they would find themselves very much crippled in their efforts, if they were forbidden all reference to the moral teachings of the Bible, to the existence of God, or the certainty of a future judgment. At the same time, the teacher would clearly understand that the teaching of religion was no part of his duty, but was attended to by others, and hence he would have no occasion to take it up. Any reference he might have to make to matters religious would be such as meet with general acceptance among all classes, and beyond this no judicious master would attempt to go. For transgressions in this respect a ready remedy would lie with the School Boards. We can have no sympathy with members of any sect, or of no sect, to whom such an amount of religious teaching as is here implied would be objectionable. At the same time we would exclude the use of all catechisms and Bible reading as a part of the business of the school. We have a strong conviction that more harm than good results from the reading of the Bible in our ordinary schools. It begets a familiarity with its contents under circumstances that are not calculated to carry convic-

tion to the heart or to impress the feelings ; and to use it merely as a school-book from which to teach reading, spelling, and grammatical construction is, to our mind, to degrade it.[1]

[1] "The Bible, instead of being prostituted to the purposes of teaching children to read, and thereby rendered ordinary or disgusting, should be preserved, as it is, a sacred book."—(Dr. LOWTH.) "Reverence for the book itself would cause me to rejoice if the use of it as a mere reading book were utterly forbidden."—(Rev. Dr. DEWES.)

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